DISEASES OF THE TIME,

Attended by their *Remedies.*

By

FRANCIS ROVS.

Instruit te *Basilius*, & in illo Veritas.

Beatum est si neq; vacillauerit quisquam; Altera felicitas est si post plagam accesserit Medicina, Basil. Homil. de Pœnitentia.

It is a first Happinesse not to fall at all; And a second is; after a hurt to be healed.

LONDON,
Printed by *William Stansby* for *Iohn Parker*, and are to be sold at his shop in *Pauls* Church-yard, at the signe of the three Pigeons.
1622.

Bridgewater

DISEASES
OF TIME,
Attended by their Remedies.

By

FRANCIS ROYS.

Infinuite Reflius, Si in illo Veritas.

Beatum eſt ſi neq; tædiabuntur qui jam, illum (?)
ſtum eſt ſi poſt longam meditationem, ha(?)
mil. de Patientia.

It is a firſt Happineſſe not to fall at all; the
ſecond is, after a hurt to be healed.

LONDON,

Printed by William Stanley for John
Parker, and are to be ſold at his Shop
in Pauls Church-yard, at the ſign
of the three Pigeons.
1672.

TO THE RIGHT Worthy and my truely honorable Friend, Sir *Beniamin Rudyerd*, Knight.

SIR,

I Doubt not but diuers doe direct the Dedications of their Heauenly Labours, according to earthly respects. But incongruous and vntunable Dedications, haue euer been harsh to my Iudgement, and it hath grieued mee much,

when I haue ſeen a heauenly pearle offred to the hand, but trodden on by the foot of an earthy and ſenſuall Patron. To anoyd this Incongruity, I thought it beſt to dedicate a Worke that concernes the proſperity of the Church of Chriſt Ieſus, to a louer of the ſame Ieſus, of the ſame Church, and the ſame Proſperity. For ſuch a one beares the face and preſence of Ieho-ſaphat, *which being ſeene incourageth a Prophet to ſpeake, and not ſeene, doth make him ſpeechleſſe. And ſurely I doe but teſtifie the Truth, when I ſay, that by ancient and inward know-*

ledge

ledge, I haue beene assured of your loue vnto Sion, *and your wel-wishing to the prosperity of* Ierusalem. *And euen from this Root of Heauenly Loue, doe I beleeue that our particular Friendship hath suckt most part of its nourishment; which I thinke the rather, because it hath beene hitherto durable, whereas worldly Friendships do vsually alter with worldly Changes. Wherefore as to a louer of Gods House, I present vnto you these parcels of Purple and blue Silk, which I haue consecrated toward the reparation of the Tabernacle. And I desire*

that when you receiue these words from mee, I may receiue Prayers from you; that God will daily adde to the Beauty of his Church, and that hee will prosper these and the like Workes, that indeuour to increase it. Neyther shall your Prayers be altogether vnrequited, for I will offer vp my hearty desires, for your inward and outward Aduancement, and that as you grow outwardly in the World, you may grow inwardly in Christ Iesus. For growth in Christ, is the growth of a holy happinesse that shall flourish for euer.

But

But growth out of Christ is the growth of Fuell, euen of an euer-burning but a neuer-dying Miserie.

Yours in the best, that is in Christian affection,

Francis Rous.

But groweth out of Christ is the growth of true, pure, and endureing Holiness.

A Light in the Porch for *him that enters.*

I Confeſſe the World is very tedious in the Multiplicity of his corruptions, and it would make a worke of the like tediouſneſſe, if all the particulars of the one ſhould become the contents of the other. But I haue by diuers winnowings abated the Heap; deſiring to ſet ſome ſhape, if not on the Matter (for Vice cannot bee made handſome) yet on the manner of handling it. Ordinary Vices, which haue ordinary (if iuſt) Cures, I moſtly omit, &

leaue the World to practiſe on themſelues, that which they know already. Other euils there are, which for their inſolent growth, ſcorne to bee ſlaine by a Pen, but like the Princes of *Midian* they call for *Gideon* himſelfe, euen the power of the Magiſtrate to fall on them. Theſe being generally referred to their proper cure, yet if ſome bee touched (for I haue heard of a Gyant ſlayne by a Sling and a ſtone) they are incountred with the kindly Weapons of this Warfare, euen Spirituall and not Carnall. Another ſort of Euils like the Plague, by comming abroad infect farther & become Documents of Vice and not Reproofes. And I wiſh there were not another ſort of Diſeaſes like the ſame

Sick-

Sickneſſe, which taking the Ayre in a Worke of reproofe, may ſtrike backe to the heart of the ſame Worke, and make it to dye like *Ieremies* Roll, if it meete with that kind of humour which vſeth to caſt away all, if any one thing differ from it. In ſuch a Caſe, Addition may bring forth Subſtraction, and a little more in the writing, may cauſe a great deale leſſe in the reading. Laſtly, there are other Vices, which heretofore in ſome Meditations I haue diſcouered, for which the labour of Repetition may be ſaued.

But what ſayth the Man of Exception? Are not theſe the Times of Light and Purity, and therefore how can there be many faults where there is ſo much Light? Surely I willing-

lingly and thankfully acknowledge the purity of our Doctrine, and am assured that in many it hath brought forth the purity of Heart and Life. But I say, euen because the Light is so cleere, therefore doth sinne the more appeare, and appearing, is the more to be blamed. For the more light, the more Direction; and the more Direction, the more shame, and sharper reproofe belongs to the strayer. Againe, the more light, the more manifestation; and the more manifestation, the more sinnes appeare; yea, sinnes appeare the more sinfull. So, in some sense, Light may be said to increase sinnes, but that is not in their number, but in the knowledge of the numberer. Therefore must our Light discouer

couer thoſe to be ſinnes, which ancient Ignorance accounted to be none; and the Manhood of a Chriſtian muſt riſe vp to that height of Vertue, which his child-hood could not reach vnto; yea, perchance did think it vnpoſſible or vncomely. Againe, where the Deuill hath loſt much, there hee labours much for the recouery of his loſſes, and the Huſbandmen not being ſtil awake (proſperitie often inticing to ſecurity) the Enemy finds times to ſow his tares: ſo that the good dayes of *Ioſiah* had matter of reproofe for the Prophet *Zephaniah*, and the flouriſhing Church of *Thyatira* was taxed for a mixture of the Seruants of *Iezabel*.

Laſtly, it is an obſeruation of ſecular Policie, That all States,

States, with time gather ruſt, and therfore by often reuiews, they are to bee reduced to the firſt grounds of Vertue and Iuſtice, which ſetled their Foundations. This is no leſſe true in the Church, and if any doubt of it, let the Church of *Epheſus* reſolue him. There was no long time betweene the planting of that Church, and the receiuing of the Reuelation. Of their firſt Eſtate Saint *Paul* a Maſter-workman in that Plantation, teſtifieth, that their Faith in Chriſt and Loue to the Saints made him inceſſantly to giue thankes to God for them. And of their ſecond Eſtate at the time of the Reuelation, Chriſt teſtifieth, that this Church was fallen from her firſt Loue and her firſt Workes. Therefore

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the Church, and euery member of the Church out of the experience of humane frailty, by contiunall turnes ſhould ſuſpect and examine themſelues, to ſee what the Fleſh hath gotten vpon the Spirit, and ſo with *Epheſus*, remembring from whence they are fallen, returne and amend, and doe the firſt Workes.

Thus it appeares that there is matter of reproofe, euen in the pureſt Churches, and if where there is matter, there reproofe ſhould bee denyed, this were to encourage Diſeaſes, and to forbid Phyſicke. Surely there is at this day a libertie, yea a neceſſitie of reproouing, and it dyed not wholly when *Iohn Baptiſt* dyed, but the Houſe of God in all Ages hath it, and hath need

of

of it. But I confeſſe, there is a wiſdome of reproouing, as well as a libertie, and I wiſh that they who haue this wiſdome, did eſpecially, if not only, make vſe of this liberty; and I wiſh, that they who take the liberty, tooke alſo the wiſdome with it. The occaſion and maner of reproouing oft-times makes the reproofe effectuall, and an eſpeciall part of the manner is this, That it proceed from a viſible Charitie. Splenaticke and eager reproofes harden thoſe affections, which they pretend to ſoften; becauſe theſe reproofs looke like a quarrell or reuenge, and not like the inciſions of Loue, which hurt only, that they may heale. Surely, the ayme and end of all admonitions ſhould be, the good

of

of the admoniſhed; and thoſe are moſt commendable which are moſt effectuall to this end, and not thoſe which fit moſt with the humour of the Reproouer. Now if ſuch meanes of aduantage bee ſought and practiſed, a ſhame and a curſe muſt needs light on that Man, who being ſought by Loue to be amended, returnes hatred for the beſt office of Loue. Moſt commonly to ſuch a one belongs the ſpeech of the Prophet to *Amaziah*; *I know that the Lord will deſtroy thee, becauſe thou refuſeſt my counſell.*

As for *Babylon*, let her not think, becauſe of ſuch reproofs that her deeds are better then thoſe of *Sion.* For euen becauſe of ſuch reproofes, the deeds of *Sion* are better then

thoſe

thoſe of *Babilon*. For *Sion* growes more beautifull and glorious, by ſeeing her ſpots, by acknowledging them, and by waſhing them away. But a ſpeciall marke and brand it is of the ſonne of perdition, to hide ſinnes as *Adam*, yea to bind them faſt with the cart-ropes of Iniquity. And this hath the Church of Rome done; for by Canons and Councels they haue bound their errours faſt to them, and by a kind of perpetuity, haue intayled Errour to them and their heires for euer. Now it is a certaine Rule, when there is no Remedie by perſwaſion, then God vſeth the Remedie of Deſtruction. This did God with his owne People, 2. *Chro.* 36.16. This did hee with the firſt *Babilon*, *Ierem.* 51.9. And this

this will hee doe with the laſt, *Reuel.* 18. 5, 7, 8. Secondly, here is not one corne of our Doctrine pulled vp, but only the tares that haue beene mingled among it, by humane errour and infirmity, or by the malicious diligence of Satan. Thirdly, among theſe Tares, ſhall they find their owne Doctrines, ſo that part of this buſineſſe is to ſhew, that the mayne Body of their Religion, is a Body of Sores, that vpon the knowledge of *Babilons* vnholſomneſſe, *Sion* may flye from her infection.

It is now time, that the Reader bee admitted into the houſe, but I thinke he will be content to ſtay till hee know what I haue done, as at firſt I told him what I haue not done. I haue aymed to the

Vi-

Vices, not vſually diſcouered, not rightly cured, or not thus cured. Vices I call them, that are found in the Vnderſtanding, as well as the Will; for error and ignorance are faults, as wel as outward, viſible, and bodily diſorders. But when all this is done toward the cure of Man, there is nothing done, vntill the ſame God, who giues the word to the mouth, ſpeake the ſame word to the heart. Therefore with the Centurian, let vs intreat the Lord, that hee will but ſpeake the word, and wee his ſeruants ſhall be whole.

HIERON. *ad Demetriadem de virgin. ſeruanda.*

Sermo offendit plurimos, dum vnuſquiſque in ſe intelligens quod dicitur; non quaſi monitorem libenter audit, ſed quaſi criminatorem ſui operis auerſatur.

THE

THE CHIEFE Heads and Contents of this Booke.

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The Discouery of certaine mayne Causes of Warres, and Wounds in the Church, and the meanes of their Cure.

To the Reader.

READER, the face of this Booke, and the Introduction may tell thy Eyes and Iudgement, that the Title is, Diſeaſes of the Time, *and not,* The Diſeaſes; *the Authours purpoſe ayming at ſome, and not all: Some other ſmall Errours there are, which I hope thou wilt find by their vnſutableneſſe to the ſenſe. A few I haue here ſubioyned to ſaue thee labour.*

PAge 167. Line 5. for the *Reade* to the p. 172. l. 9. blot out, & p. 176. l. 16. But this, r. whoſe. p. 186. l. 14. limita r. limata, p. 195. l. 8. muſt r. moſt p. 202. l. 11. firſt, r. faſt, p. 240. l. 12. day r. dry.

THE DISEASES OF THE TIME, Attended by their *Remedies.*

CHAP. I.

Two diuers Diſeaſes of them that loue to publiſh all and nothing.

CONCERNING the publiſhing of Workes and writings (beſides the commonly exploded Iſſues of obſcœne and friuolous Braines) there is a twofold Errour and Infirmi-

tie. One is of thoſe that loue to publiſh as much as they can write; and a ſecond is, of them that loue to publiſh nothing. The firſt ſort, commonly paſſeth into their extremity by an ouer-flowing Conceit of their owne Abilitie, which makes them to loue whatſoeuer is theirs; or perchance for want of Iudgement, which teacheth Proportion, and ſayes, that euen of things louely & good, there muſt be a ſtint and meaſure; and that an excellence in Qualitie, may bee a fault in Quantity. Now that men may free themſelues of this euill, which is ſelfe-deceit, out of ſelfe conceit, let them chuſe Witneſſes for the Iſſues of their Soules, as the cuſtome is for thoſe of their Bodies. Let vs inuite ſome of our moſt ſin-

cere

cere and ſeuere Friends, to giue teſtimonie of the Ingenuitie & Vtilitie of thoſe ſpirituall children, and ſo in the mouth of two or three Witneſſes, let the words of ſuch Writings ſtand. Surely ſuch haue a great aduantage aboue the Authour in cenſuring his Workes, their Iudgments being free from the ſpectacles of ſelfe-loue, which make al our own things ſeeme great in our owne eyes. But wee ought to know, that theſe muſt bee men of Iuſtice and Valour, as well as of Iudgement to execute, as well as to know; for ſuch only will not feare to diſpleaſe their Friend, that they may profit him, they will ſaue a publique reproofe by a priuate, and by the Chaſtiſement of a Friend, will preuent the torturing of an Ene-

mie. And Writers in this caſe muſt be more then patient, for they muſt bee thankfull vnto to Cenſure, which ſquareth & faſhioneth their Workes vnto their true end; the common good. And now, that both the Authour and his Witneſſes may haue a Rule and Remedie for the Riot and Exceſſe of writing, euen of things of worth; let them harken to an order alreadie ſet forth, that new writings ſhould ſtill bring forth ſome new Addition to their ſubiect. And indeed if this were obſerued, it wold ſtop the mouth of Detraction, euen at the wideſt. For in this caſe there is nothing left for Detraction to ſay, but that it is offended with the increaſe of thoſe Workes which increaſe either Knowledge or Vertue. And

if

if heere the Reader tell mee, Phyſician heale thy ſelfe, I anſwere him againe, That except the Readers bee all healthy, I am not ſicke: for he is not ſick of writing, that by writing cures the ſicke. Beſides it muſt be confeſſed, that when Diuinitie is the ſubiect, this Rule though it may not wholy bee broken, yet it doth ſometimes receiue Diſpenſations and Inlargements, for in ſome caſes there may bee a great vſe of repetitions and doublings.

And firſt, this is very requiſite in things chiefly neceſſary; whereof the retention is highly profitable, and the neglect and ignorance full of danger.

Secondly, when the thing is full of difficultie, eyther in regard of apprehenſion, or practiſe, ſo that it is not eaſily

known or performed. In theſe caſes the ſaying of the Apoſtle is moſt true, That to write the ſame things, is for vs a moſt ſure thing; for euen heere alſo Detraction it ſelfe ſhall be forced to confeſſe, that repetition is not vnneceſſary where the matters repeated are not ſufficiently conceiued or receiued, neyther hath beene enough taught which hath not beene well heard. No more then that man hath knockt enough to whome the doore was not yet opened.

Therefore if men would finde a fault about this kinde of repetition, let them ſeeke it in themſelues, and then they cannot miſſe it; for it is their owne dulneſſe, their neglect, or at leaſt their infirmitie that cauſeth it, and

vntill

vntill theſe faults be amended, they cannot well lay a fault vpon repetition; yet withal we may ſtill remẽber that euen in theſe Patents of Licence there is a meaſure and reſeruation; for if the tranſcendent workes and words of our Sauiour Chriſt were in part ſuppreſſed, becauſe the World could not beare them, I think thence doth plainely ariſe this Doctrine, That the Capacitie of Mankind is the moſt commendable meaſure of writing. Man may carry away for his vſe that which is within his ſtrength of bearing; but a burthen greater then his ſtrength, ſpoyleth his ſtrength and falleth it ſelfe to the ground. Therefore fiue words remembred, are better then a thouſand forgotten; and it is for

loſſe, and not for profit, when ſo much is deliuered, as the plentie deſtroyeth the memorie, or tyreth the indeuours of the Learner. Yet, I confeſſe, that a little redundance is ſafer and better, then a little want. For in outward vſes, we deſire that a ſtreame ſhould carrie more water then we vſe, rather then to tarrie till the ſprings riſe. It is eaſie to let the ſuperfluous water to ſlide away, & it is eaſie for a man to read no farther then he reades for a tryal. But here I cannot but ſpeake to the nicenſſe and cloyedneſſe of this time, a diſeaſe of Readers. Plenty of knowledge hath beene turned into an occaſion of lothing: and knowledge only by plenty is become a light and dry meate, as Manna to Iſrael. Surely we

are in an extreme faultineſſe, when in ſteed of thankfulneſſe to God for plentie, we returne lothſomneſſe; & the bleſſings which he recheth to vs in mercie, we put backe to him with neglect and ſcorne. When thy friend inuiteth thee to a Feaſt, and ſets before thee plentie of Diſhes, thou takeſt kindly his abundance as a ſigne of his loue, and except thou art a Glutton, thou art not angry with him nor his meate, becauſe ſome of it is leſt vneaten. Surely God heere giueth thee the foode and delicates of Heauen in the ſundry diſhes of the ſeuerall expreſſions and labours of his Seruants: And why art thou not as thankfull to God as thou art to thy Neighbor? Though there bee more then enough,

thou mayeſt take but enough, the plentie forceth nothing vpon thee, but only giueth thee choice; Take therefore but that which fitteth thee, & ſo much as thou mayeſt well ouercome, and bee not angry, but thankfull for that which is left, for that may ſerue another as fitly as thy choice ſerueth thee. A miſerable diſproportion it is, that Gods plenty of goodneſſe to vs, ſhould be made an occaſion of diminiſhing our goodenſſe to him, & the more hee giues the leſſe thankes hee ſhould receiue. Yea, much rather let the abundance of his bleſſings procure an abundance of Thankeſgiuing, for this is verily the right duty of proportion, to increaſe our thankes as God increaſeth his bleſſings. Now for

for the diſeaſe of not publiſh-ing (I meane only of ſuch things as haue worth in them) this proceedes commonly of two cauſes. The one is an er-rour in Iudgement, when men being wiſely mad, they thinke it an eſpeciall piece of reaſon to ſit down in a ſelfe content-ment, and to delight them-ſelues, in themſelues, by them-ſelues. Theſe men are their owne ends, and indeed are no other then Churles in know-ledge; for as wretches keepe their Gold only for ſight and not for vſe, ſo theſe hoarders of Knowledge make their Knowledge but a ſelfe-recrea-tion, & not a matter of profit to others. They are Fathers, Nurſes, and Murderers of their owne Children, hauing begotten them, they kiſſe them,

them, and then burie them. But theſe high-ſpirited men in their owne behalfe haue as they thinke a generous obiection: What (ſay they) ſhall wee proſtitute our high conceptions, and heauenly raptures, to the common vſe and cenſure of the vulgar? Here the word Common is the moſt emphaticall part of the queſtion. And ſurely in that very word I thinke lyes the beſt part of the anſwere. For as theſe ſingulars make commonneſſe the reaſon of their diſtaſte of publiſhing; So communicatiue men and louers of the publike haue thought that goodneſſe doth grow more good by commonnes. Indeed if knowledge were a fether, or a hat, or a beard, or in ſumme, a thing of faſhiõ, it were a reaſon very

very receiueable (though not very reasonable) to say, The fashion is common, and therfore contemptible & to be suppressed. But knowledge is a thing of vse, and that of the highest nature, it is the food of Spirits, and food may not bee taken away from the hungry, though there be a common plenty of it; and fulnesse in many hath bred loathing. And indeed if thou hast any thing that may adde vnto knowledge or vertue, there is a hunger and need of it, and thou art farre from that Nobleneſſe which thou pretendest, if thou doest not commiserate necessitie, neither resemblest the chiefest paterne of Maiestie and Honour, who filleth the hungry with good things. It is indeed a matter of Pusillanimitie, not to bee

bee able to indure a falſe and witleſſe aſperſion; and ſuch is that cenſure which condemnes thee for being publikly profitable. And if there be any ſpot or griefe in this taxe of vulgaritie, vndergoe it patiently for the good of the publike, and ſo become a Confeſſor for pietie and vertue. And if yet thou be aſhamed to be kuowne for a publicke well-doer, giue vs thy workes and keepe thy name to thy ſelfe.

But if all this cannot draw thee out of thy denne of ſingularitie, I wiſh thou mayeſt be famiſhed out of it, by the returne of thine owne reaſon and dealing vpon thee. For it is a rule of Iuſtice, that which men do, they ſhould ſuffer; and yet I would haue thee ſuffer it no

no longer, but till thou doeſt it no more. Now that which thou doeſt and thy fellowes doe, is this: yee are a world by your ſelues, and the reſt are left as a world by themſelues; Now as yee are men of another world, to this world, by the way of retribution ſhould this world be a diuers world vnto you. As your litle world keepes his worth to it ſelfe, ſo ſhould the great world keepe his worth to it ſelfe. And then I doubt not, but hunger, and thirſt, and labour, would teach you the lawes of Trafficke, and force you out of your Cels of ſeparation. Then would nature teach to giue, where there is a receiuing, as grace hath already taught vs. That it is more bleſſed to giue, then to receiue; And indeed where

hath

hath any man gotten this high priuiledge, to be ſo excellent a part of the whole, that the whole ſhould onely bee a ſeruant of that part. That a part is inferiour to the whole, euen as a member to the bodie, the ancient doctrines and examples of Heathens will teach thee if thou art a Heathen, for they haue beene prodigall of their liues to bring their words of this kind into Actions. But if thou art a Chriſtian, the Word is neere thee, euen in thy mouth, That the members of Chriſt muſt loue and cheriſh each other, as the members of a bodie. To this end, excellẽt is the exhortation of the great GREGORY, *Qui audit dicat veni, &c.* Let him that inwardly heares the voyce of grace, outwardly call men

men by the voyce of exhortation. But especially remarkable is that in his Pastorall Cure; Christ our elder brother being dead, we are bound to raysе vp seed vnto our elder brother. And if any that are enriched with gifts, yet dote on the priuatnesse of contemplation, and neglect the profit of the publike, surely in the strictnesse of iudgement, how much they may profit, so much they are guiltie.

Now a second cause of this mysterie of silence, is a distemper of the bodie, when men are chayned vp with Melancholie, and durst not breake prison. These loue not the light, but inioy darknesse, and bring vp their children, and burie them in the dungeon with them. To these I wish a bodily

bodily cure and outward phyſicke. Yet with all the phyſicke of grace, by which wee are ſtirred vp to reſiſt and ouercome the whole fleſh, in the different vices of his ſeuerall humors and complexions.

Chap. II.

The Follie of Naturall Wiſedome, preferring the Handmaid before the Miſtres, Philoſophie before Diuinitie.

D. Char. in his preface of Wiſdome.

THere is a certaine Wizard whoſe Moralitie outſtrippeth his Diuinitie, that accordingly preferreth the practice of Moralitie before the practice of Diuinitie. He ſayth the vertue

tue and honeſtie of Diuines is deiect, ſad, fearfull, and vulgar, but that of the Philoſophers is pleaſant, puiſſant, noble, and rare. Theſe words haue an vnmannerly ſound, though ſome of his Sectaries will perchance ſay they haue a ſound meaning, but if his meaning were good it had not beene amiſſe in ſo waightie a matter to haue beſtowed other or more words vpon vs, that among ſome of them we might haue found out the goodneſſe of his meaning. For my part, I cannot perceiue any iuſtifiable ſence in them, but hold them being radically and fundamentally examined full of danger and vntruth. Dangerous they are eſpecially to the vnwritten Tables of young braines; for by the Proclamation

tion of ſuch notable excellence and tranſcendence in humane wiſdome, the affections of ſuch are liſted vp to the more noble knowledge, and they looke downe with contempt on a lower and meaner Learning. But let thoſe who by that Authour are brought into danger know, that they are brought into danger by an vntruth, & then perchance the knowledge of the vntruth may preuent the hurt of the danger.

And though to ſome it may ſeeme, that becauſe there are profitable truthes to be found in this Authour, therefore a few errours ſhould be pardoned; I confeſſe, I am euen for this reaſon the more vnwilling to pardon them. For therfore are the errours more dangerous,

gerous, becauſe they come in the company of ſome notable Truths, it being a readie and common courſe, that Errours accompanyed with Truthes are the more eaſilyſwallowed, the excellence of the Truthes ſpeaking for the Errours, and ſtrongly perſwading, that the Authour of ſuch Truthes can hardly be alſo the Authour of Errours. Beſides it were far ſafer that he had kept both his Truths and Errours in ſilence, then that they ſhould both haue an equall acceptance. For hee that learneth not thoſe Truths from him, may learne moſt of them from others, for others haue ſpoken much of that which hee teacheth: and yet if they faile of a great part of them, there is truth enough beſides to bee had to make a man

man temporally and eternally happie. But hee that receiueth theſe Errours, though accompanied with his notable Truths, the Errours will make him miſerable, if beleeued, euen in ſpite of the Truths. For certainly it is the moſt fearfull miſerie of all to confine Mankind, within ſuch a dungeon of wickedneſſe and wretchedneſſe as this world is, and though theſe Wizards charme their Diſciples with their wittieſt inchantments, yet they ſhall ſtill be but wretches, the naughtineſſe of the world, and the craſie infirmities of their owne bodies ſhall torment them, & the blacknes of darkneſſe, euen the ſhadow of death ſhall terrifie them. For that darkneſſe is naturally fearfull to Man, and the fearfulneſſe

fulneſſe of Moralitie may aſſwage or put off by fittes, but it will ſtill returne vpon them. Againe, it brings a man to an amazement, and makes him to quarrell with his Creator, and to aske this queſtion of that higheſt Wiſedome, Haſt thou made al men for nought? or in other words, Haſt thou beene wiſe in making Man to no purpoſe? For Man conſidered only in this life is meerly vanitie, and his life after death being caſt vp amounteth to nothing. Beſides, ſuch ſubtill and cunning Doctors picke not away the lower ſort of wits, but the higher; in whom naturall vnderſtanding being high, claſpeth ſtrongly with the chiefeſt naturall reaſons. For Nature without grace, the wiſer it is, the more mad

mad it growes vpon naturall reaſon. And now that I may rightly performe the cure of this Euill, I will take his owne titles from Philoſophie, and giue them to Diuinitie, and I doubt not but to make the very ſame good on Diuinitie which he ſpeaketh of Philoſophie; euen that Diuinitie is more noble, pleaſant, puiſſant, and rare then Philoſophie. And firſt for Nobilitie. That Nobilitie which this Man eſpecially condemneth in Philoſophie, I thinke to bee the freedome and vndependance thereof, euen a meere practice of vertue for vertues ſake, without the reſpect of an higher Rule, Iudge, or End. But this which hee termeth Nobility I beleeue to be baſeneſſe, and doubt not to proue it.

it. For Diuinitie though it goes with Philoſophie a little, yet it leaues it behind in the latter and higher degrees of Vertue. For Diuinitie commendeth goodneſſe becauſe it is good, but then it goes farther and iudgeth it to bee good, becauſe it is conformable to the higheſt Rule of goodneſſe; and ſo it teacheth the practiſer to make God the Rule & Square of Vertue. It reſteth not in this that goodneſſe is ſuppoſed to bee goodneſſe, but it fetcheth the practice of goodneſſe from God, and hauing fetched it from God it returnes it to God; It borrowed it of God and therefore payes it to him from whom it was borrowed; It knowing it to bee good becauſe it is agreeable to the

Higheſt goodneſſe, for the ſame reaſon it doth it, euen becauſe it is agreeable to him. So the Diuine in his higheſt degree is farre aboue the Philoſopher, for hee practiſeth goodneſſe for the ſame reaſon by which it came to be goodneſſe, euen becauſe by a conformitie it proues it ſelfe to be deſcended from the Higheſt goodneſſe. And ſurely let them deceiue themſelues as much as they liſt. It is the happieſt and righteſt eſtate of a Creature to bee conformed vnto his Creator, to fetch deriuatiue goodneſſe from the primatiue, and to examine it thereby, and finally to returne the deriuatiue to the vſe of the primatiue. And heere I might encounter another Gentiliſme of this Authour,

which

which is an opinion, that all vertues are not branches of pietie, but pietie is a branch of a vertue. True it is indeed in a Heathen, that vertue is not a branch of pietie, both becauſe he hath no true pietie, and becauſe his vertue and his pietie iſſue both ioyntly and not ſubordinately, from diſtinct conſiderations of his naturall reaſon. And euen therefore his pietie is not pietie, nor his vertue, vertue. For true pietie alone is the mother of true vertue, neither is there any true vertue that is not the true child of pietie. For the Creator is the patterne and rule of vertue to his Creature, and the end of it. It is fetched from him, it is referred to him. By God wee proue and iuſtifie our vertue, of God wee haue

ſtrength to performe it, and what by God wee know to be good, and knowing were enabled to performe, that wee iuſtly returne to God. So true vertue lookes in all her actions toward God; it learnes of him what pleaſeth him, that which pleaſeth him it knowes to be vertue, and then it doth it, becauſe it pleaſeth him. The true pious man acknowledgeth God to be the beginning and Authour both of his beeing and of vertue, and therefore he referres his beeing and his actions of vertue to the Authour and Owner of both. So he doth vertue becauſe it is Gods and becauſe he is Gods. He is Gods and therefore iuſtly indeauours to pleaſe God whoſe hee is, and vertue is Gods, and therefore he wiſely

indeauours to pleaſe God by that which is his. Gods wiſedome and Diſpenſation, gaue to Man both the ſeedes and lawes of vertue, and therefore the pious man doth them with an eye to the Authour, Rule, and End of them. And whoſoeuer doth any vertue, without an eye to God as the Authour and Rule of vertue, (both to enable and to approue it) or to the ſame God as the Owner and End of both, this man is a traitor to his Maker, and guiltie of impietie, becauſe hee robs God of his Creatures, and the Creature of their true End. For hee doth not his actions by whom nor for whom hee ſhould doe them. But to true Chriſtians it ſhall be a ſtedfaſt Rule of their actions, That by

God and for God are all things, and therefore their vertues; And if all their vertues bee fetched from God and done for God, then are all their vertues fruits of pietie, euen of the worſhip and ſeruice of their Maker. But now hauing found out theſe premiſſes, let vs by their light diſcouer & examin who is baſer, the Philoſopher or the Diuine.

And firſt I ſay that the Diuine is more noble in his Rule of vertue then the Philoſopher. For the Philoſopher hath got a Soule hee knowes not how, with ſome meaſure of reaſon in it (but I muſt tell him terribly ruined and degenerate) and hauing got it hee hugges it, lookes on it, and ſets his reſt, and contentment in the ſight and operation of it, and

and compares it only with it ſelfe. But the ſoule hauing a deriuatiue goodneſſe, the true tryer and touchſtone thereof muſt bee the primatiue goodneſſe. Therefore they doe fooliſhly that examine their ſoules by their ſoules, and their Reaſons by their Reaſons, eſpecially in this ſtate of corruption, for if the ſoule be crooked it cannot ſerue for a Rule to rectifie it ſelfe. But the primatiue Rule and goodneſſe ought to bee the Rule of the deriuatiue, and to it muſt it haue recourſe to know whether it haue ſwarued or no.

Therefore the Philoſopher while hee dwels in himſelfe, fayles in Iudgement as well as in honeſtie. But the Diuine (I meane the practiſer of Diuinitie) eſcapeth theſe faults; and

ennobles himſelfe farre aboue the Philoſopher, by a continuall recourſe to his original. For perceiuing that from God hee hath his knowledge & goodneſſe, hee lookes vp vnto God as vnto the higheſt Rule of all created goodneſſe. Therefore hee reaſons not fooliſhly with the Philoſopher, It is true, or it is good becauſe I who am frayle and imperfect thinke it to bee ſo, but becauſe the higheſt perfection, truth and goodneſſe hath declared it to bee ſo. For (as before) goodneſſe is goodneſſe, euen becauſe it is vniforme vnto God.

Secondly, the Diuine is more noble then the Philoſopher in the meanes of acting vertue; for knowing that from God proceedeth all ſtrength, he ſeekes ſtrength for the acti-

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on of Vertue from the Author of ſtrength: whereas the Philoſopher makes vſe of an olde decayed ſtrength, which is the remaynder of the gift of God, without eyther petition or thankes to God. The Diuine indeed commends Vertue for the ſparke that it hath of the firſt Image of the Maker, but yet acknowledgeth great defects in it, and therefore deſires to perfect it by the renuing of the ſame Maker, and then hauing renued it by him, hee referres it to him. So the vertue of a Chriſtian, doubly acknowledgeth God the Author of it, and with double ſtrength returnes vnto him; both as it came firſt from God by Creation, and after the Creation being defaced, as it was renued by Regeneration.

Thirdly, the Diuine is more noble then Philoſopher, in giuing the Creatour his right in his Creature; for knowing that his whole perſon came from God, hee voluntarily, freely, and ioyfully returnes himſelfe wholly to God, hee giues the Creatue to the Creatour, and makes him his end who is his true Owner by being his beginning. But the Philoſopher cuts off the Creature from the Creator, eyther by denying the Creation (and yet he ſees no man now adaies ſpring out of the Earth) or otherwiſe by denying all traffique betweene the Creatour and his Creature. As if God had caſt out careſly from his hand, ſo admirable a Creation, and willingly loſt it, and ſo became a Creatcur to no purpoſe,

poſe, or elſe regardeth it only as a Spectator of Gladiators and Fighters with beaſts, euen as one that delighteth to behold the miſeries that Mankinde wreaketh on it ſelfe, which is a blaſphemy againſt the Fountayne of Goodneſſe. But farre bee it from vs to account our ſelues our own, but his, euen his Creatures, Children and Seruants. Indeed, if our ſelues & our Vertues were originally ours, then might we reſt in our ſelues, & loue both our own ſelues & our own vertues by themſelues and for themſelues. But God hath a propertie in vs and our vertues, and therefore as to a father we ought to offer the ſeruice of Children. For a iuſt & vpright ſoule cannot but take delight in pleaſing him who is

to

to her the Authour of being.

Wherefore, I deſire hereafter that the Philoſopher will not deſpiſe the Sonne for a cheerfull pleaſing his Father; nor the Seruant for a comfortable practice of Vertue, becauſe it is acceptable to his Lord the true Owner both of him and his Vertues. For although himſelfe bee a fugitiue Seruant, and hath turned his Liuerie into a Sute of Apparell, and ſwaggers it vp and downe in his run-away freedome, yet the Maſters propertie lyes as a heauie burthen & accuſation vpon him, and ſhal one day bring him to the Bar of the higheſt Iuſtice, and in the meane time he ſtands heere below indicted for a Vagabond, and ſo is far worſe in his ſtolne Gallantry, then a Seruant is in

a iuſt & voluntary obedience. The ſeruice of a Chriſtian is a ſeruice of loue, and therefore it is a noble ſeruice. A Chriſtian loues God, and therefore pleaſeth him by doing that which God loues. Now this ſeruice of loue is noble becauſe it is voluntary, pleaſant, and cheerfull.

Loue caſteth out feare, and takes delight in pleaſing him whom it loues; and therefore it cheerfully obeyes him, and indeed, ſuch cheerfull obeyers doth God only loue; Therefore ſuch ſhould only bee called Diuines, and their vertue the only vertue of Diuines. Which if it be granted, then is the ſlander of the deiection, ſadneſſe, and baſeneſſe, of the Diuines wholly ouerthrowne.

Laſtly, the Diuine is more no-

noble then the Philoſopher in his Marke or End. For the fruition of God is propoſed by the Diuines in their practice of vertue, but that by theſe is turned to an obiection while themſelues haue no other end but ſome tranſitorie vſe of vertue. True it is, that Chriſtians beholding the beautie of vertue, they loue the looke of it, and highly eſteeme it. But yet more Reaſons of eſtimation doe binde more, and the adding of ſtrength doth not weaken but ſtrengthen; elſe a threefold cord were eaſier to be broken, then a ſingle one.

Therefore, God knowing the corruption of mans nature, and that few men in this ſtate of deprauation haue eyther vnderſtanding or worth

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to value goodneſſe ſufficiently, and accordingly to practiſe it, he hedgeth in the frailtie of man with the double incloſure of puniſhment and reward, and all little enough (and too little as Experience ſhewes) to keepe him in his way.

Though vertue bee louely to a clarified vnderſtanding, yet mans vnderſtanding being in the moſt pudled by the fall, and in euery one ſometimes dimmed by paſſions the fruits of the fall, the beautie of vertue then ſhines not to an vnſeeing eye, but the will by feare or benefit is then moſt to be wrought on. If therefore to ayde ſo great a weakneſſe, there bee a ſupplement of ſtrength by the propoſition of danger and profit, the nature

of

of man is hereby the more ſuc-
coured, and we are to blame,
if we blame our helpes. But
they will ſay, they are moſt
noble, that haue no need of
them; and that tread the path
of vertue, neither for feare nor
couetouſneſſe. I anſwere, that
Goodneſſe and Happineſſe
being naturally linked toge-
ther, and wickedneſſe and mi-
ſerie, the vnderſtanding and
will, more readily imploy and
bend themſelues to the good,
and from the euill by reaſon
of that Vnion. And ſurely,
Happineſſe beeing tyed to
Goodneſſe by the Chayne of
Prouidence, wee cannot but
mend our pace to goodneſſe,
by the ſight of annexed Hap-
pineſſe: and it were folly not
to looke on that which may
both delight & incourage vs.

Our

Our will desireth good naturally, and therefore good being ryed to goodnesse, giues more appetite to the will. And surely heerein was the same kinde of Action in the Heathen, though by mistaking. For these did seek a souereigne good in vertue; and euen for that sought it the more feruently. Now the ods is this, that wee haue a souereigne good with vertue, though not in vertue, conioyned but not confounded. So vertue is louely to vs, but God the Fountaine of vertue is farre more louely, and to him wee walke in the path of vertue. Now there is no baseneſſe in louing vertue well for it selfe, neither in louing the Authour of vertue better then it, neyther in louing vertue the more for leading

leading vs to the Authour of vertue. So we may not be blamed but rather ſhould bee commended (vertue being the way to the Author of vertue) if we make this vſe of this little ſtreame of goodneſſe, by the guiding thereof to come to the infinite ocean of Goodneſſe.

Surely, we then loue vertue beſt, when not contented with the drops of it, we labour earneſtly to come to the fountayne and fulneſſe of it; and by practizing a little vertue to come to the perfection of it. If one poore ſparke of vertue be to bee loued for it ſelfe, much more is that infinite Rocke of Orient and moſt ſhining vertue to be loued in God, and it is a moſt reaſonable purpoſe and reſolution to loue the

Higher

Higher Excellence more then the lower, and to loue the lower the better if it leade to the Higher.

When wee find gold Oare in the top of the Earth, we value it highly, but wee value it the more, becauſe it leades vs to the Gold Mine it ſelfe. Therefore the Philoſophers were children in this, that hauing found a Myne-ſtone, they played with it, and ſought no farther, but the Chriſtians are truly wiſe, who hauing found it, follow the Veine vntill they come to enioy the very Roote and Treaſurie thereof. Another ſpot which is caſt on Diuinitie, by the odious compariſon or preferment of Philoſophie, is this, That the vertue of Diuines is more vulgar, and that of Philoſophy more rare.

Heere

Heere I cannot but ſtand ſtill and wonder, how this man came to vſe ſpeeches ſo flatly contrary to the ſpeeches of Chriſt, and hauing ſpoken them, to propoſe them to Chriſtians. Eyther he thinkes himſelfe herein wiſer then Chriſt, or that wee are no Chriſtians, and therefore apt to beleeue him before Chriſt the Author and Finiſher of our Faith: But it is an ancient truth, The narurall man is blinde in the things of God, Chriſt hath ſaid, *The way to Heauen is narrow, and few there bee that finde it*, and I take it, that is rare which but a few doe find. Iſrael was but a drop to the Ocean of Mankinde, and Iſrael only had for a long time the Statutes and Iudgements of God.

Againe,

Againe, at this time when Religion is let out into the World, how is it beyonded by Turciſme, Atheiſme, Gentiliſme, Hereſies, and Epicuriſme? Surely, a true Chriſtian is a rare thing, and if it were not ſo, this man could not well haue hoped to bee generally beleeued that they are common. And if hee meanes by vulgar (beſides the commonneſſe) to intimate that Chriſtianitie is incident to meaneneſſe, and ſo is fit for the common people, as well in that they are baſe, as in that they are many, I vtterly gainſay him; For if Diuinitie bee truly examined, it requireth the higheſt vnderſtandings to ſearch it, the mightieſt and nobleſt indeauours to performe it, for in Diuinitie they are Myſte-

Myſteries which are taught, and excellent things which are commanded. Therfore Chriſt telles things hidden and vnſearchable to the very wiſe of the world, and enioyneth vertues excelling the ambitious holineſſe of the very Scribes and Phariſes. Yea, he wyteth his hearers that contented themſelues with ordinarie vertues, ſaying, What great or excellent thing doe yee? yet the truth is, that to ſundrie of the meane ones, God imparteth the light and grace of Chriſtianitie, but not becauſe meanneſſe is fitter to apprehend it, but becauſe by meanneſſe God beſt expreſſeth his owne excellence, and ſhewes his power chiefly in infirmitie, and his light in darkneſſe. Therefore for his owne glorie

hee

hee chuſeth them and not for their abilitie toward Religion, but rather for their not-abilitie in ſome reſpect. For whereas by their natural vnablenes, they were altogether vncapable of Diuine Myſteries, God is ſure to get glorie to his Spirit, which entring into men ſo full of darkneſſe and meanneſſe, makes them lightſome, wiſe, able, and truely noble, For from henceforth being regenerate, They vnderſtand ſecrets, performe difficult vertues, aſpire vnto eternitie, and deſpiſe tẽporall, though glorious vanity. Thus meane men receiu grace not by their meanneſſe, but for their meannes, & receiuing it are no lõger mean, but are made excellent and noble. This is it which *Dauid* ſayes: *Pſalm.* 19. That God by his

his Word giues vnderſtanding to the ſimple. And *Pſal.* 119. That by the feare of God hee became wiſer then his Teachers: And if wee looke for examples to omit thoſe ancient Fiſher-men (a profeſſion commonly moſt ignorant) whoſe words and writings cannot bee matched by the world in ſpirituall, that is in the beſt wildome: I wil ſpeake of our times, that in them I haue ſeene Men admirable in Simplicity for worldly things, but miraculous in Diuine knowledge, ſo that their ſpeeches in the one kind haue bin contemptible, and in the other haue founded like Oracles. So that a great knowledge beeing found in a great ſimplicitie, it may not bee thought, That ſimplicitie is the

the cauſe of Knowledge, but wee muſt looke a higher cauſe, euen that the Creator is the cauſe of a new Creation. And the fountaine of Wiſdome is the cauſe of theſe droppes of new and ſupernaturall wiſedome, powred into naturall ſimplicitie. And this hits right with Chriſts ſpeach vnto *Peter*, Fleſh and bloud hath not reuealed it to thee, but my Father in Heauen. And that Diuinitie is not a ſhallow knowledge fit to be waded through by dwarfiſh ignorance, the experience of the Fathers may confirme. For the chiefeſt of them were men of admirable wiſedome, great learning, and vnwearied ſtudie, and yet they found in Diuinitie Wiſedome beyond their Vnderſtanding, Lear-

ning aboue their Learning, and Worke beyond their Time. Therefore it ſhall remaine a certaine Truth, That Religion ordinarily requires Wiſedome, and therefore though it often lights on them that lacke it, yet then it brings Wiſedome with it. And indeed Religion brings with it the beſt Wiſedome. For that is the beſt Wiſedome which teacheth vs the moſt perfect vertues, and leades vs to the moſt perfect, abſolute, and eternall Happineſſe. Laſtly, though God doe ſhew moſt often his ſtrength in weakeneſſe, yet that Grace of God is no common worke, neither, among the common people. But ſurely I thinke this man deceiued himſelfe thus; Hee ſaw in the blind Religion of his

his Countrie, the common people led with Ignorance and Superſtition, and out of that ſuperſtitious Ignorance, to doe many ſeeming workes of Charitie and Pietie, and on theſe he beſtowth the title of the vertue of Diuines. But it is a great errour to make Superſtition the Roote and Mother of Theologicall vertue; for Superſtition is a Baſtard begotten by an informed and ignorant feare of the Deitie. Such people are as farre from true Diuinity, as he is from the true commendation of it. And himſelfe in his chapter of Pietie, hath truly ſhewed pietie to be of ſo high a Nature, vniting Man to his Root the Godhead, that I wonder he could here make the ſuperſtitious dotage of the ignorant vulgar,

to bee the high and tranſcendent vertue of the Diuines. For let him confeſſe ingeniouſly, how many of the vulgar hath hee knowne truly to returne to their originall, and to knit themſelues vnto it.

Surely, it ſeemes he forgate at laſt what he had written at firſt, or knew not at firſt what he would write at laſt. But ſay what hee liſt, Theologicall vertue is of no baſe ſtampe, it containeth in it an vnion with God, and from hence iſſueth an Image of God, and from this Image the Loue of God, Charitie to our Neighbour, and Sobrietie in our ſelues. And in this path of vertue, it leades vs to Felicitie. And when hee hath magnified his Philoſophie to the higheſt, Diuinitie chalengeth all the

Good

Goodneſſe it hath as her ſeruant, and addes more vnto it. Now for the other two Epithites wherewith hee decketh Philoſophie, and whereof he robbeth Diuinitie, Pleaſantneſſe and Power; I haue fitted ſeuerall diſcourſes for them, yet withall reſpecting other faults. But the Reader may ſet ſuch pieces of them together, as being inlayd in his memorie iointly with this, may ſerue for an intire Confutation of theſe errours. And that his memorie may not trauaile farre for the doing of it, I heere immediatly adioyne them.

Chap. III.

A healing of their Griefe that are affrighted at Chriſtianitie, and runne away from it, as from ſome terrible and vgly thing.

THere are ſome that thinke on Religion, as vpon ſome fearfull Apparition, and accordingly receiue the Image thereof into their Mindes; in the likeneſſe of a ſowre, grim, and auſtere viſage. And ſurely ſome Phariſies haue giuen a Confirmation hereunto. But this is an eſpeciall deceit and fraud of the Deuill, to rob vs of the greateſt ioy by a falſe feare of the greateſt ſadneſſe. Is there any more comfortable thing, then the vnion of Man with his

his Souereigne Good? Is there any thing more pleasant then light, and true Christians haue in them the beames of the vppermost Light? Is there any thing more rauishing then Beautie, and these are delighted with the highest Beautie of the Creatour, and with the lower Beauties of iust and holy men, resembling the higher? What delights Man more then to loue and to bee beloued, and behold a Christian is the best louer, and loued of the best? Vertue was glorious in the eyes of the Heathen, so that in regard of her they despised all labours and sufferings, yea, life it selfe. Yet their Vertue was but of a bounded Nature, & as a standing Poole, whose waters are by measure. But the Vertues

of Chriſtianitie are continuall ſtreames flowing from the eternall Fountaine of the Deitie; and haue an vnlimited power of daily increaſing. I cannot, I would not ſay all that the ioy of Chriſtians can afford me, I haue * elſewhere ſaued this labour. Neither let men thinke but that theſe are matters of Fact, and not of meere Speculation, for the hearts of true Chriſtians are at this day liuing Witneſſes, and the Sayings of the Dead cry aloud to confirme it. Reade DAVID reioycing in his *Pſalmes*, and you will thinke him a man rauiſhed, ſo doth euery word ſwell with ioy, prayſe, and exultation. See him dancing before the Arke, and if you bee no wiſer then a very woman, you will thinke

* *Arte of Happineſſe.*

thinke him out of his wits, but if you bee ſo wiſe as a good woman, you will ſay, his ſoule did magnifie the Lord, and his Spirit reioyced in God his Sauiour.

Againe, reade the Song of *Dauid*, deſcribing the extaſies of loue and delight, wherein the Church almoſt loſeth her ſelfe, as vnable to contayne them, and you cannot but ſay, that there is a ioy entered into the heart of man which cannot get it ſelfe wholy into it by comprehenſion; nor get out of it by expreſſion. All the Inſtruments of Muſicke, all the Creatures both ſenſible and inſenſible, are ſummoned together to helpe forth the vtterance of an vnvtterable ioy. And how can you blame him, for his ſoule is in

the Courts of Heauen, *Where to be a doore-keeper for one day, is better then to bee a thouſand yeares in the Courts of Princes*, and yet moſt men thinke that Courtiers haue great ioy of their places.

Againe, Gods Words are ſweeter to him then the hony, and you know, Sweetneſſe is the God of the Epicure. Yea, it is more precious then fine Gold, and Gold is the God of the Worldling. Thus a Chriſtians ioy ſurmounteth the ioyes of the Naturalliſt, euen Honour, Pleaſure, and Profit. But if this bee true, you will ſay, how comes it that ſo few ſeeke heauenly, and almoſt all ſeeke earthly ioyes? and perchance thou which readeſt it art alſo of the ſame minde. Hereunto I anſwere, That the fault

fault is in the Taſte, not in the Meate; in the folly of the Iudgement, not in the Pearle; when a graine of Corne is preferred before it. To taſte ſpirituall ioyes a man muſt bee ſpirituall, for the ſpirit relliſheth only the things of the ſpirit, and like loueth his like. Betweene a ſpirituall man and ſpirituall ioyes, there is as mighty an appetite and enioying, as betweene fleſhly meate and a carnall ſtomack. Therefore the want of this taſte and apprehenſion condemneth the World to be carnall, but magnifies the ioyes ſpirituall, as being aboue a groſſe and carnall apprehenſion.

Surely, the face of this world at the firſt view, ſhewes vs a plaine euidence of its vnacquaintãce with theſe ioyes, it

it is ſo willingly ſoyled with the ſweat of worldly labours, ſo defiled with wallowing in the mire of voluptuouſneſſe, ſo wrinkled with the cares of this periſhing life. They ſtill cry out, who will ſhew vs any good, but they would haue this good ſhewed them in their Corne, and Wine, and Oyle.

But on the otherſide, if men did fully taſte the ſweetneſſe, and rightly value the precious neſſe of heauenly ioyes, the World would run ſo faſt from the World, and preſſe ſo violently into the Kingdome of God, that wee ſhould extremely neede Sermons to perſwade to the labours of the ſix dayes, whereas now all Exhortations are too little toward the ſanctifying

ing of the Seuenth. And indeed, the Primitiue times gaue examples hereof, when there was plaine need of dehortation, to keepe men from too much haſte toward Perſecution, and too much flying from the World. If thou therefore be as they were thou ſhalt bee readie to doe as they did. Doe not as Fooles do, who becauſe they cannot taſte the ioyes of a Chriſtian, therefore leaue to be Chriſtians. But euen becauſe thou canſt not taſt them, be thou more vehemently deſirous to bee a Chriſtian, that thou mayeſt taſte them. For by being a Chriſtian thou ſhalt taſte the ioyes of a Chriſtian, whereas elſe thou loſeſt thy ſelfe and them, and ſinkeſt downe to the baſe degree of a groſſe and tranſitory creature, and

and ſo of baſe and tranſitorie ioyes : yea, below them againe into a bottomleſſe pit of endleſſe darkneſſe. But rather ſtriue thou by earneſt Prayer to the Father of Spirits, to make thee ſpirituall, that ſo ſpirituall things may be pleaſing to thee, and thou pleaſing to him who is the chiefe of Spirits, for Conformitie and Harmonie is the Law of Pleaſure and Delight. Therefore, alſo on the otherſide tread downe thy fleſh and the taſte thereof, whoſe exaltation is the abatement of ſpirituall Life, Taſte, and Feeling, and whoſe abatement is the exaltation of ſpirituall ſauour and diſcerning.

Another Obiection is framed by the World, that Religion cannot bee pleaſant, becauſe

cauſe none ſpeak more againſt Mirth and good Fellowſhip, then theſe forward Chriſtians, and great Religionaries.

To this I anſwere, That men truely wiſe and holy doe not preach againſt Mirth, but Madneſſe; and not againſt that Fellowſhip which is truely good, but againſt that which paſſing vnder the name of good, is full of all vice and wickedneſſe. There is an honeſt and cleane Mirth, which Oyle to the bones, as the Wiſeman ſayth, and this if the World could find, the Salt of the World would not correct and chaſten. And indeed, this alone deſerues the Name of Mirth, for the ſport of ſinne is a laughter at things lamentable, and a ioy in ſtead of ſorrow,

row, and is ſo vnſeparable from ſorrow, that if it haue not the ſorrow of temporall Repentance, it ſhall haue a far greater ſorrow of endleſſe penance. True it is, that God at firſt gaue his creatures to man to be inioyed, and now eſpecially to Chriſtians is that right renued, ſo that Chriſtianitie is ſo far from taking them from vs, that it only giues them truly to vs.

Againe, God delighteth not in the ſowreneſſe of face, in hanging downe the head like a Bul-ruſh, in tormenting the body, which though with ſome they may be eſteemed as good out-ſides of Religion, and as *Paul* termes them, ſhewes of Godlineſſe, yet of themſelues they are of no value with God.

There

There is nothing in vs louely to God, but righteouſneſſe, and that which aduanceth it, and there is nothing odious to God but ſinne, and that which ſerueth it. If therefore the Creatures of God be vſed toward the aduancement, and incouragement of Gods ſeruice in vs, wee pleaſe him in their vſe, yea, wee offend him in their neglect. And the ſpeech of *Ionathan* concerning *Sauls* forbidding of meate, will God himſelfe vſe againſt vs; theſe men haue troubled the Land, for if they had eaten, they had done greater ſeruice againſt the Enemies of God.

And for ioy it ſelfe we may ſee that God hateth it not, For hee himſelfe in the old Law appointed many feaſtes, in which there was a plaine precept

cept of Reioycing. And in the new Law. *Paul* telles *Timothie* that God giues vs all things abundantly to inioy, and in the *Acts* hee teſtifieth that God filleth vs with food and gladneſſe. But our Mirth muſt bee wiſe and reaſonable, as becommeth thoſe that are men, and not Apes, euen Creatures ſtamped with the Image and Character of God. And too true it is that the Mirth of Man, as the Wrath of Man ſeldome keepes ſuch a meaſure that it fulfills the will of God. Yet this cals for Watchfulneſſe and meaſure vnto Mirth, but ſets not vnlawfulneſſe on it, if it bee meaſured and decent.

I denie not but Sadneſſe is ſometimes neceſſarie in Religion, but not as it is Sadneſſe, but

but as Sadneſſe is a Rod vnto Vice, and as by humbling the Fleſh it aduanceth the Spirit. Sadneſſe hath no worth by it ſelfe, neither is it in Religion the end of it ſelfe, but euen Sadneſſe it ſelfe tendeth to Ioy. Religious men by Sadneſſe walke vnto Comfort, and indeed Comfort is an aſſured fruit of Spirituall Sadneſſe. Sorrow for ſinne endeth in the ioy of forgiueneſſe, and ſadneſſe of meditation endeth in the ioy of Diuine contemplations. So are we made merrie by Sadneſſe, and the weed of ſorrow changeth it ſelfe vpon vs into the garment of gladneſſe.

And this high priuiledge of Ioy hath a Chriſtian aboue a Carnall man, that whereas the Man of earth being ſad is one-

ly

ly ſad, and ſad vnto ſadneſſe, the Chriſtian being ſad is ſad vnto ioy. How muſt not then a Chriſtian bee a moſt ioyfull Creature, whoſe very ſadneſſe endeth in ioy, yea, it is a means of procuring and making ioy. Fleſhly mirth endeth in ſadneſſe, and ſpirituall ſadneſſe endeth in mirth, and ſo if that be well that ends well, the ſadneſſe of a Chriſtian is better then the mirth of a Heathen.

There is yet a third Obiection. That Religion is attended with oppoſition and perſecution, and theſe are terrible things to fleſh and bloud. I anſwere, that if this bee ſo, yet is Religion a ioyfull thing. For theſe are not in Religion, but after Religion, and indeed they are qualities of Irreligion. Religion it ſelfe is buſied about

about excellent things, as vnion with God, conformitie to God, fruition of God; and perſecution and oppoſition comes from Irreligion, Atheiſme and Malice.

Religion muſt needs be the more excellent becauſe it hath ſuch Enemies, as wicked men and wicked ſpirits, as one commended Chriſtianitie becauſe *Nero* perſecuted it.

If great Armies come to conquer a Land, it is likely to be a Land of pleaſure and fertilitie, for barrenneſſe and worthleſneſſe ſeldome call for Conquerors. Enuie the Deuills torment and pleaſure, ſeeth ſome invaluable ioy, which he would take from vs by outward vexations, but certayne it is, that as it is a ioy whoſe fulneſſe is beyond the reach

reach of Mans heart, ſo the faſtning of it is aboue the reach of the Deuils hand, for nothing can reach high enough to take it from vs. Yea, when he reacheth to it by the perſecutions of the bodie, hee increaſeth the ioyes of our ſoules, for as tribulations abound, ſo doe conſolations abound alſo. So in this point is a Chriſtian alſo a moſt ioyfull Creature, whoſe afflictions breed conſolations, and whoſe enemies are inſtruments of comforting them, euen by afflicting them. So in all things are wee more then Conquerors; Ioy is our part which nothing may take from vs, but all changes by an vnchangeable Law, doe worke our Ioy. Therefore doth the Chriſtian enioy tribulations and takes them

them for aduancements; yea, the diſciples of Chriſt reioyce in their ſufferings for Chriſts ſake, as teſtimonies of worth and eſtimation with their Lord. So a Souldier takes pleaſure in that which to an ordinarie man is a terrour, yea hee inioyeth his ſcarres and wounds as markes of valour, and ſteps vnto Honour. And as the ſight of future aduancement doth cheere vp the Heauenly Souldier, ſo doe the preſent ioyes of the Spirit of conſolation. As the bodie is pricked or ſcourged without the heart, is bathed within in the celeſtiall oyle of ioy and gladneſſe. The comforts within riſe according to the ſuffrings without; yea with them, by them, and aboue them. God the Creator is within comforting.

ting, and they are but Creatures that are without afflicting, and how ſhall wee not bee full of Courage, of Comfort, ſince hee that is in vs and with vs, is ſo infinitly greater then hee and all they that are without vs and againſt vs?

But as the Carnall Man hath had leaue for his obiections againſt Religion, ſo I deſire leaue of him a little to queſtion the ioyes of his Carnality. For I am in greatdoubt that many ſinners haue more trouble and worke to be damned then many Chriſtians to be ſaued. I ſay it falleth out by Diuine Mercie on the one, and Iuſtice on the other, that if ſome righteous men haue the Deuill for a hard Enemie, ſome ſinners haue him alſo for a cruell Maſter. Generally the

peace

peace of the wicked is fearefull, hollow, interrupted, and finally ending in ſorrow. If Affliction come to him (as the firſt Curſe giues ſome taſte of it ſelfe vnto all) hee receiueth the Curſe with Curſing, hee takes his Soule and teares it to pieces, by raging and repining, and, (contrarie to *Paul* that reioyceth) hee raueth in Tribulations. The great purſuer of Vertue, whoſe loue to his Countrie was admirable, though the fruits of it ſcarſe iuſtifiable, at his death defies Vertue it ſelfe, and in diſcontent renounceth her as a Vaſſall of Fortune. The end of pleaſure is Lothſomneſſe, and the apprehenſion of an End ſaddeth the mids of it. Yea, in the mayne courſe of his Life he is in bondage by the feare

of Death, and that feare of Death bittereth his Life. Accordingly haue I heard one to fall out with his Life, becauſe of Death, ſpeaking in the playne, but pittifull language of a meere Naturalliſt, what auayles mee any thing that I doe, ſince whatſoeuer I doe I muſt dye? And indeed if Death end the whole Man, by that end the workes of Man are to no end; for what can any workes auayle the Man that is not?

And now if we conſider another way the Carnall mans life, wee ſhall find that very often hee is put to hard ſeruices, and hath but a bad Maſter of the Deuill. Take out ſome one of the chiefeſt and ſet him for a Patterne, and you ſhall ſee his Life to be a perpetuall Drudge-

Drudgerie, and hee is no other then a Gally-ſlaue, rowing hard for the execution of his beaſtly luſts. And if hee ſinke downe into ſome reſt, the Deuil ſpurres him vp againe with one Concupiſcence or other, that he muſt needs goe being Deuill-driuen. Perchance he hath a piece of whordome in his head, and the houſe of his fleſh is on fire about his eares, and hee can neuer be quiet before he hath quenched it; and then alſo hee is not quiet, but euen by quenching growes more fiery. Before his beaſtly ſatisfaction, he hath the labour of watching, ſending, giuing and contriuing, he feares the harlots huſband, or his owne Wife, the parents, the friends of both, and generally the eyes of Men. Sometimes

the Necke it ſelfe muſt be aduentured in cruell Murders for the remoouall of Impediments, and ſometimes for remooving the Fruits. And if you marke what baſenes ſuch people put on in this ſneaking Vice, ſomtimes equalling themſelues with baſe perſons, ſometimes couering their filthineſſe with baſe ſhifts, a noble heart would ſcorne it for meere Nobilitie. But it is an excellent piece of Iuſtice that filthineſſe and ſhame are faſt tyed together, and he that will haue one, muſt needs take the other for his labour. And after Satisfaction he is not ſatisfied, for one ſinne ſatisfieth but one luſt; and the roote of luſt aſſoone as that one is ſatisfied, is readie to bud forth a new.

Yea,

Yea, Luſt the more it is obeyed, the more it commands, the more fewell is brought to it the more it burneth, and when vpon a call it is vſed to ſatisfaction, it will call the oftner for ſatisfaction. It is like a Childe (begotten and taught by the ſame Luſt) whom you doe not ſtill by giuing that it cryes for, but by giuing you inuite it to cry for more. Therfore denyall is the beſt remedie for Luſt, and the next way to quietneſſe. For Luſt vſed to denyall, will grow fainter in asking, that which it hath often beene denyed. But your common granter of Luſts is a Dogge in the wheele of Luſt, ſtill fetching downe the top of ſatisfaction, and when that is vnder his feete, there is ſtill another top aboue him to bee

fetched downe againe. So is his buſineſſe neuer at an end, vntill the wheele be rotten, or the Dogge old, and not able to trauell any more. But perchance hee is no Whoremonger, but he is a couetous man, and ſurely that man aboue the reſt, is the Deuils Poſt-horſe: his braines, or his bodie, or his eyes, or his Letters, are euer trotting abroad for bargaines and ſales, and ſometimes he is tormented, becauſe he cannot be more tormented by being in many places at once. Hee could gladly bee ſcattered abroad into thoſe diuers places, where are diuers good bargaines, or diuers dangers of loſſe. One man had need to be wrought out of his Liuing for enlarging the Territory, the other muſt bee tentred

tred with a forfeiture, that the moſt may be made of him, a third muſt bee vexed in Law for a profitable compoſition. And if any of theſe miſſe; our *Ahab* is heart-ſick, and cannot be cured but by a Playſter of *Naboths* bloud, of *Iezebels*, (of the Deuils) owne making. And ſtill his head is full of Bullockes and Sheepe, Hedges and Cloſes, Townes and Tenements, Markets and Fayres, Siluer and Gold, Obligations and Feoffments. Ouer and aboue all this, hee ſerueth his God Mammon, in great and painfull Deuotions, euen in long Watchings, moſt abſtinent Faſtings, earneſt Prayers for Profit, and hearty Repentance for a good Bargaine loſt; I wonder what greater paines would Grace

haue asked vnto Saluation, then here ſin hath voluntarily vndertaken vnto damnation.

But if Ambition bee the diſeaſe of the man of fleſh, then doth hee lye perpetually in a bed of Thornes, and too true it is for him, that Honour and Miſerie walke often together in the ſame path. He is like a ſhort Man ſtill ſtanding on tip-toe to looke ouer a tall Mans ſhoulder, and ſure hee cannot but bee in much paine by his ſtretching. Hee hates them aboue, yet croucheth to them, and deſires to be one of them whom hee hates; hee loues them below, yet lookes bigge vpon them, and cannot abide to bee one of them whom hee loues. So an Ambitious man may well be painted with two Faces or Aſpects,

pects, the one looking vpward and making many curteſies, the other looking downward, and making many Frownes and Terrifications. His life is full of labour, for he will neuer ſuffer his worke to be done: for he propoſeth ends, which when he hath attayned, he ſuffers them to bee ends no more. This man and the reſt of his fellowes I hold to bee very miſerable, becauſe they buy Miſery with Miſery, and with temporall paines purchaſe eternall torments. And herein is there Miſerie more miſerable, that they delight in their Miſerie, and this delight makes them willing to be ſtill miſerable.

Theſe are truly thoſe Egyptian Iſraelites, that for loue of the Fleſh-pots and Onyons;

can bee contented to carry ſtraw, and make bricke all the the dayes of their liues; yea, they preferre the labours of Egypt, before the freedome & reſt of Canaan; they had rather to bee ſet on worke by luſt, then to enioy the reſt and peace, and ioy of the Holy Ghoſt.

But I could wiſh thoſe men would learne of the Weſt Indians, whome perchance in ſcorne they will terme Sauages and Barbarians, but the worſe thou calleſt them, the worſe thou calleſt thy ſelfe, if thou be worſe then they. It is recorded of ſome of theſe Indians, that they were wearie of their gods, and willing to change them, becauſe they had ſo much labour to pleaſe them. For their Deuill-

gods

gods would not bee pleaſed but with many Sacrifices of men, which coſt them much warre and bloudſhed. Surely the Deuill is the ſame heere, that he is in the Indies, he ſets as heauie taskes on them that will bee ſo kinde as to beare them; for euen here alſo men muſt ſacrifice to him the beſt endeauours and affections both of ſoule and bodie, in Ambition, Couetouſneſſe, and other toylſome Vices, and at laſt the very ſoule and bodie themſelues muſt bee ſacrificed in an eternall fire. But bee yee weary of your gods, O yee Heathen Chriſtans, and ſerue the true God, who deſires no other buſineſſe but Holineſſe and Righteouſneſſe, and hath ioyned therewith the ioyes of his heauenly and moſt com-

for-

fortable Spirit, and hath annexed thereunto the ioyes of an eternall and moſt glorious Kingdome.

And let no man hereafter be afraid of Religion, becauſe of ſadneſſe, for by ſo doing he may condemne his ſight or taſte, that diſcernes or relliſheth not the ioyes thereof, but then whiles Religion is ſtill one and the ſame, euen a moſt glorious and comfortable thing.

Therefore let the Nouice or Apprentice of Religion; eſpecially, deſire the grace of that Spirit which is the Author of Religon, to open his cloſed eyes to lighten his darkneſſe, that hee may ſee the brightneſſe and beautie of Religion: and withall let him intreat the ſtrength and ſupportance

tance of the ſame Spirit, to ſupport & ſtabliſh him in the beginnings of this new Arte and Science of Ioy, both becauſe the beginnings of all new Sciences require labour and conſtancie, and becauſe our Enemie the Deuill knowing the excellencie of theſe ioyes, grudgeth them to Mankind, and therefore mightily ſtriues to tyre men in the verie entrance thereof. But bee yee aſſured, that if yee once come to be freemen in Religion, being made free by the Spirit of Chriſt Ieſus, you will be rauiſhed with the ſweetneſſe of God, and your hearts wil pant for his ioyes as the Hart doth for the ſtreames of waters; you will bee inforced to ſay, That the ſtrongeſt is the ſweeteſt, & that his ioyes alone are pure and

and cleare, and that the ioyes of the fleſh which you dranke ſo greedily heretofore, are but puddle and mudde; Though the laughter of folly perchance were lowder, as the fire of Thornes, yet the ſolid and maſſie ioyes of the Spirit are ſtronger, and giue more true and kindly heate to the heart and ſoule.

For certain it is in Diuinitie, as it hath beene diſcouered by her ſeruant Morallity, ſound ioy is a ſolemne thing. And conuertibly may wee ſay, Solemne ioy is your only ſound ioy. Wherefore let ſolid, wiſe, and ſound Spirits ſeek this ſolid, pure and weightie ioy, ſuffering theſe light, looſe and muddie ioyes to bee (as moſt often they are) the companions of folly and brutiſh ſenſuali-

ſuality. And herewith let your ſowre Phariſies, and Monkiſh Heraclites, receiue an admonition, that they doe not act Religion in the Vizard of vgly ſowreneſſe, nor dogged auſterity.

Religion is a louing and a louely thing, and the Picture of it ought to bee like it ſelfe. It is made all of light & loue, and light and loue are comfortable and amiable things, cheerefully communicating themſelues to others, and alluring the eyes and hearts of others to behold and partake them. If Religion then bee a drawer, bee not thou a driuer, neyther doe thou ſcarre away with thygrimnes, thoſe whom Religion would allure with her beauties. There is a cheerfull grauitie as well as a light mirth,

mirth, or a lumpiſh terribleneſſe, and it were good for the paternes of Religion to looke as like it as they may. I confeſſe, one looke fitteth not all occaſions, but I ayme a generall ſeemlineſſe, leauing particular changes to bee framed by their particular occaſions. And though ſorrow for ſinne bee a vertue, yet the publike ſhew of it, except it bee in a publike cauſe, is not ſtill a vertue, for it is a vertue many time to couer this Vertue, Chriſt himſelfe counſelling to couer the humiliation of Faſting, with the anoynting of the face. But due exceptions being allowed, the Chriſtians charge is, Reioyce continually, he is enioyned to be amiable, and of a winning conuerſation, that without the word, ſome

ſome may bee wonne by their Eyes, that are not yet by their Eares.

CHAP. IIII.

That Religion is the true Roote of Valour and Power, against the waking Dreames of the Philoſophicall Wizard, and the angry Ruffian.

THere hath bin an ancient ſlander caſt vpon the Chriſtian Religion, and it is now eyther nouriſhed or reuiued, that Chriſtianity begets cowardize and kills fortitude. And that it is a ſlander, I hope it ſhall plainly appeare; but in the meane time, I deſire the carnall gallant to wipe his eyes clouded with the myſt of fleſhly

Hu-

Humour, that what doth appeare may alſo appeare to him, for except he bring ſight, it is to no purpoſe for mee to bring Light. As for the Philoſopher hee is ſo wiſe already and broad-ſighted like the bird of the Night, that if I ſhould perſwade him to looke wider and clearer, hee would become blinder by Anger then he was before by Error, and therefore leauing him as being wiſe, if his owne conceit bee true, I beginne with the deſcription of Fortitude.

True Fortitude, is an habituall ſtrength and reſolution of the Minde, which eyther leades a man conſtantly to a iuſt and reaſonable aduenture of danger; or when he is ouertaken by them, ſuſtaynes him conſtantly in them. Now this true

true Reſolution doth ſpring from Reaſon, and by Reaſon is brought forth into Action. So is true Valour wiſe and not blind, for it is the Valour of a Man and not of a Beaſt.

Then heere are cut off all thoſe raſh Braueries, and brutiſh Valours, that beſtow their owners vpon euery Swaggerer, when hee pleaſeth to call for their liues, by ſome wilde looke or verball Iniurie. Surely the reaſonable Man is led into dangers eyther by Diuine prouidence or precept, when GOD bids him vndertake dangers, or bids dangers ouertake him. Hee acknowledgeth no owner of his life but the giuer of it, and he will then onely aduenture it when hee may ſhew the warrant of the giuer: for he knowes himſelfe

ſelfe to bee accountable, and therefore will ſo carrie himſelfe in dangers, that hee may fayrely paſſe his account. And ſurely a ſtrange thing it is, becauſe ſome wilde beaſt is rude and vnmannerly, therefore ſome honeſt and ciuill Man muſt hazard his Life, or elſe the Countrie will not be contented: For what hath the ciuill Man done why he ſhould ſet his life in a ballance with a Ruffian? If the Ruffian hath wronged him he ought to bee puniſhed, and the wronged ought not to hazard himſelfe in an equall ſubiection to puniſhment with the doer of wrong; neither becauſe he is wronged in his Name, is it Reaſon he ſhould bee farther wronged in his Limbes or Life; for in theſe Recreations the

the blind ſword doth as often puniſh the wronged as the the wronger. The wager is vnequall to lay the life of a Chriſtian againſt the life of a Ruffian, and farre more then an hundred to one; and therefore hee may well leaue him vpon that oddes, and referre him ouer to fight with one of his fellowes which is as well worth the killing as himſelfe. If hee rayle giue him an admonition for his rayling, and doe thou beeing a Vine beare grapes, though a Crab-tree cloſe by thy ſide beare crabs. To ſee a religious Man breake out into an equalitie of Furie with a Mad-man, is iuſt as I haue ſometimes ſeene a dogge of the Land run into the Sea, when hee hath ſeene a water-ſpaniell (the Embleme of a Ruffian)

Ruffian) to leape in before him; *Diuerſos diuerſa decent.* But if you aske wherein this excellent Valour of Chriſtianitie doth expreſſe it ſelfe, I will ſhew foure glorious, vertuous, and comendable kinds of fighting, wherein Chriſtians excell all other, and cannot be matched.

The firſt is the fight of Confeſſion or Martyrdome, wherein the fire of the Spirit fighteth for God and his Truth, againſt bodily fire, and all other torments inuented by the ſpirit of darkneſſe. And herein is the very ſtrength of God in a chiefe degree expreſſed, when by the ſupportation and incouragement thereof, fleſh and bloud ſtands ſtill patiently, yea, ioyfully to be tormented, yea, conſumed for

for his ſake who made and redeemed it.

A noble and heauenly courage inſpired from God, and ayming to God, who is the beginning and end of all ſolid worth and excellence. In this fight man riſeth aboue himſelfe, and being ouercome by the animating ſpirit, he ceaſeth in a manner to bee fleſh and bloud, and is all ſpirit, and the ſpirit feeleth not torments, neyther is the heauenly fire paſſiue to the earthly, but actiue vpon it.

A ſecond fight, is a fight, of Conſtancie and Patience in the ordinary Croſſes and loſſes of this life, or in thoſe extraordinary which (open Perſecution ceaſing) ceaſe not to be caſt on true Chriſtians by the Law of the firſt enacted

acted enmity betweene them, and the ſeed of the Serpent. Philoſophers had the applauſe of their Sectaries, and many times of the People, but a Chriſtian is ſure to haue the enmity of the world, to whoſe faſhions his courſe is a profeſſed enmity.

Hee had need of courage not to bee aſhamed of Religion among Ruffians, & Mammoniſts, and Epicures; to whom, not to ſweare, not to coozen for profit, not to bee drunke is called a Vice, and the Vice is called Puritaniſme. But euen heerein the Spirit of God hardeneth and ſteeleth his Seruants, that their faces are like Flint, and themſelues like brazen Walles and defenced Cities, though otherwiſe ſoft in affection, and true pro-

professors of meeknesse.

A third fight, is a fight against Lusts and Passions, wherein the Battaile is terrible and difficult, and the Victorie more glorious then a Conqueſt of the World. *Salomon* saith, *That he which ruleth his desires, is greater then hee that winneth a Citie.* And humane Reason hath sayd, that he that ouercomes himselfe, is stronger then hee that ouercomes the strongest walles. And a secret Reason there is that aggrauates the difficulty of this fight, and that is, because with the Armie of Lusts is conioyned an Hoast of Spirituall Principalities and Powers, and he had need of a supernatural courage and power, that must make warre with a King of Spirits. Surely the greatest

King of Spirits muſt bee in vs to reſiſt and ouercome this leſſer King. And indeed, accordingly greater is hee that is in vs, then hee that is in the World. And if the greater be in vs, ſurely then are we greater then they in whom is the leſſer.

Now let the Ruffian or Fencerly Gallant talke of his bold aduentures on the graſſe and ſtubble, and let him glory in beeing raſhly or fooliſhly hazardous, but in theſe ſubiects of wiſe valour, he is but a Run-away, and your true Chriſtian is your only man. I will fetch a Boy or a Woman that ſhall challenge the field of him, and the place of meeting ſhall bee in a fire, and the quarrell ſhall be for the honor of his Maker and Redeemer,

but

but I tell you before, there is no hope of the Swaggerer, that he will come thither, but if he came there is great hope he will certainly runne away, if hee bee not bound the faster. Yet it is wel knowne that many youthes and women in this fight, haue right valiantly aduentured, and giuen away their liues vnto death.

Againe, for crosses and losses, fetch mee one among all Philosophers and Heathens, that can match *Iob* for misery and constancie: the greatnesse of his misery, magnifying the greatnes of his constancie, because though it was excessiue, yet it was exceeded by it. And if you examine the third kind of fighting, your Christian hath no fellow, for noble and valiant Conquests obtained a-

gainſt himſelfe, and the infernall hoaſt of tempting ſpirits. The ſlaughter of his owne luſts is his continuall exerciſe, and hee is well skilled in that difficult Art, wherein no Heathen euer could match him, nor any man of one only birth, and that is euen of expelling Generation by Regeneration; the arte of driuing himſelfe out of himſelfe. Hee ſets one foot on the Spirit, and with the other kickes the fleſh out of doores, and by ſpiritual flames conſumeth carnall ſuggeſtions.

Againe, if the Deuill offer him the Kingdomes of the Earth, he deſpiſeth them; if he threaten to ſet open the gates of Hell vpon him, he is confident hee ſhall not preuaile againſt him. But take the Swag-

gerer

gerer at this fight, and hee is moſt commonly a Beaſt and a Drudge to that Enemy, againſt whom (indeed) hee ſhould eſpecially fight. Hee is led vp and downe by the Noſe like a Swine, or a Beare by euery baſe Luſt and Concupiſcence, as a Cup, a Whore, a Play, and a Pipe, and hee durſt not but follow them. Yea, hee is ſo very a ſlaue vnto Luſts, that in ſteed of fighting againſt them, he fights for them, and the poore counterfeit valour hee hath, is at no ſeruice readier, then in defence of one of his Concupiſcences. Therfore if you meddle with his Harlot or his Cup, his Scabbard is inſtantly pregnant, and your life, (if you pleaſe) may bee at his command.

But to leaue theſe Duelliſts,

and to come to Conquerours, which is to come from the killers of men to the killers of Mankind; ſurely in leauing them, I doe not leaue them, for I finde their ſlauery and baſenes, euen in *Alexander* & *Nabuchodonozer*. Slaues they are of Drinke, of Ambition, of Pride; and thereby moſt euidently appeares the excellence of Chriſtians, and the baſeneſſe of the ſonnes of nature.

The naturall Man conquering the World, is himſelfe conquered of his affections; and the Chriſtian Conquerors that which conquers the Conquerors of the World.

But now wee talke of Conqueſts, perchance ſome martiall man wil call me into queſtion, becauſe hee findes not heere

heere the commendable kinde of fighting for our Countrey and Nation; or ſome cunning Arithmetician, that being able to tel foure, fin dsyet but three of my foure promiſed kindes of valour.

Wherefore to giue an Anſwere to any ſuch Queſtion, I affirme, that no man hath more Reaſon to bee valiant in the defence of his Country, or a lawfull cauſe then a Chriſtian. The greateſt abatement of Valour, commonly ariſeth from a fearfull apprehenſion of death. But the Chriſtian hath leaſt Reaſon of any to feare death, for by it he is ſure to gaine the aduantage of an eternall felicitie. And therefore hath he moſt reaſon to be valiant.

This beliefe of eternitie, e-

uen a Heathen Poet commended as a principall root of valour, and he commended it in the ancient Brittons, for (ſaith he) it is a fooliſh thing among them to be ſparing of that life which will returne againe, and he calls them happy in this errour, whereby they are freed from that greateſt feare of death. And by common reaſon, He that beleeues nothing to be beyond life, ſhould feare more to loſe life, which is all that he knowes, then another which knowes a ſecond life to follow this, which farre excelleth it.

Againe, as the Chriſtian hath leaſt cauſe of feare, ſo hee hath moſt cauſe of valour, and where is more cauſe, there is to be expected a greater effect. Now it doth plainly appeare, that

that a Christian hath more cause then a Heathen to bee valiant. For besides the loue of his Countrey, and the preseruation and enlargement of Fame, which are reasons common to both, the Christian hath for his aduantage, the highest Essence commanding him, confirming him and standing before him as his reward. God is his warrant for his action, he is his strength in the action, he is his happinesse if he dye in the action. So many aduantages hath a Christian of a Heathen, and therefore his valour should by so many degrees be more excellent then a Heathen.

Therefore if a Christian be not so valiant as a Heathen, it is not because he is a Christian, but because he is not Christian

enough; and no queſtion but hee that is fearefull beeing a Chriſtian, would bee much more fearefull if hee were a Heathen.

For let the Philoſopher rack vp his wits to the higheſt tenters, to ſee if hee can reach to higher cauſes of valour then theſe of a Criſtian. I am ſure hee can propoſe no greater reward then eternall felicitie, he can conceiue no higher incouragement then the word of the higheſt, & he can imagine no valour more full of force and vertue, then that which is infuſed by the originall Fountayne and Roote of all might and power, who alone is iuſtly termed the Almighty, and the Lord of Hoaſts, and the God of Battailes. Who ſhould be ſtronger then hee that hath the

the Author of ſtrength on his ſide? and who can feare that hath a greater with him then againſt him? Therefore *Paul* ſendes a chalenge to ſwords and famines, and perſecutions, crying out, if God bee on our ſide who ſhall bee againſt vs? and though all things bee againſt vs, yet wee be ſure to bee more then Conquerours through him that loueth vs. So wee need not to feare except we will feare to conquer.

And indeed the patent of our ſaluation runnes in thoſe very words; Wee are deliuered from our Enemies that we may ſerue God without feare. Accordingly *Dauid* profeſſeth that, becauſe God is on his ſide, hee doth not feare what Man can doe vnto him, and he would not be afraid if ten thou-

thouſand incloſed him. And the true Roote of his inuincibleneſſe hee diſcouers in the eighteenth *Pſalme*, which is this, Becauſe hee is backt and ſupported by the Deity. And ſince I am now met with him, I will ſet him foorth to challenge the Ethnickes, to giue vs one like him that being a boy ſlew a Beare, a Lyon, and a Gyant. Herein I thinke they will bee farre ſhort of *Dauid*, and it wil be well if they come to his thirties and his threes. And as the Heathen magnanimitie comes ſhort of *Dauid*, ſo I thinke will the Doctors Philoſophie.

And indeede the Doctour meant to ſteale away the queſtion, while vnder the name of Diuines he intends certaine Scholaſticall Rauens, that are them-

themſelues growne fearefull with Melancholie; and vnder the title of Prieſthood picke out the eyes of the ſheep, committed to them by an implicite Faith, a ſlauiſh Ignorance. They pull out their eyes, and then leade them in the darke, bound vp in the chaynes of ſcrupulous Superſtition and timerous Deuotion. And you know darkneſſe of it ſelfe is fearefull, and rayſeth vp in a man fearfull Images and perpetuall doubts.

Surely the doctrine of ſuch Diuines is far inferiour to that of the Philoſopher. But the Doctour muſt know (though he profeſſe not to equiuocate, yet) theſe are but equiuocall Diuines, and from his equiuocall Antecedent, hee ſhall neuer deduce an vniuocall conſequent.

ſequent. Hee might as well goe into the houſe of a Painter, and beholding there the picture of an eloquent Orator, returne to his ſchollers, and tell them that hee ſaw ſuch a man of late, and hee hath the worſt vtterance of any man in the Citie.

But renouncing theſe ſcrupulous and paynted Diuines, I will haue *Dauid* to be a true patterne of a true Diuine, and let the Doctor take his Character from him, euen of that which is written, both of him and by him, and then let him conſider whither there bee a more noble, puiſſant, confident, and free ſpirit then that of *Dauid*. His Valour hath before beene approoued, and his cheerfulneſſe in vertue and bolde confidence, are readie to be

be manifeſt. Hee danceth before God with all his might, the lawes of God are ſweeter to him then honie, and more precious then gold, and he is confident beyond exception, for hee calls God his Rocke, his Fortreſſe and his Refuge. His faith and holineſſe make him familiar with God, and hee is bold to fetch from mercifull Omnipotence whatſoeuer he wanteth; Now from this Diuine let the Doctour fetch the patterne of Diuinitie, and ſee if hee can ground thereon the baſeneſſe and deiection of his Monkiſh ſuperſtition. But the Doctors Epiſtle had forgotten the Doctors own Chapter of Pietie, for the one confuteth the other, while in the Chapter hee ſayth, that God is not to be imagined as

ſome

ſome terrible ſpectre, whoſe imagination frighteth men from him. Againe, That Religion ſetleth a man in peace and reſt, and lodgeth in a free liberall and generous Soule. Againe, That the office of Religion is to reunite Man to his firſt cauſe as to his Roote, wherein ſo long as hee continueth firme and ſetled, hee preſerueth himſelfe in his own perfection.

Now if this Doctrine bee more truly the doctrine of the Diuines then his, then hath hee vainly condemned it; for this doctrine agrees excellently with Nobilitie and Puiſſance, and reiecteth baſeneſſe and feare.

This therefore I thinke was not meant to bee cenſured by him, but it remaynes then that the

the Religion of the Diuines which he cenſured was not his Religion, but ſome other, and ſo they were not both Catholikes; or elſe this difference aroſe becauſe he could not knit his diuers common-places into an harmonious Vnitie. And indeed eyther of theſe may be true. For firſt where hee diſcourſeth of Superſtition, hee ſtrongly confutes the practicall religion of the Church of Rome, and ſo ſeemes to differ from them, though hee after creepe againe into their good-will, vnder the couert of commanding an obſeruation of Ceremonies, Cuſtomes and Ordinances. Secondly, I haue heard it conſtantly affirmed in France by a Gaſcoigne, *Montagnes* country-man, and one that was himſelfe an Author, that

that his Doctor was a great acquaintance of *Montagne*, and that his booke was *Montagnes* pieces brought into a Methode. And ſure I cannot much blame the Doctor for not doing an impoſſibilitie; for it is a matter neere impoſſible, handſomly to inlay all the ragged pieces of *Montagne*, and to reduce his infinite wandrings into the order of a ſteadie path; for hee ſeemed altogether to runne after his owne wit, and to take vp whatſoeuer it did let fall; but the wit it ſelfe did ſeldome runne after any Marke, nor walke by any Rule. And ſo might his Follower by the intricateneſſe of the labour, well forget the different colours of ſome of the pieces, which hee ioyned into one Bodie.

And

And if we consider but this Chapter of Piety, we may find many contradictions in it. He maketh the Religion of Palestine, (which is the Religion of the Iewes) to teach this belief, that the cutting and punishing of our selues & the massacring of beasts, is a most precious present vnto God, as if God tooke pleasure in the torment of his Creatures. And yet after, out of the one and fiftieth *Psalme*, he sayth, That the most acceptable Sacrifice vnto God is a pure, free, and humble heart, And againe, out of the fiftieth *Psalme*, *Non accipiam de domo tua vitulos.* Besides hee sayth, the Iudaicall Religion retayneth many things of the [a] Egyptian Gentile, which is a great blasphemie, eyther in this sence, That the Iewish Reli-

[a] *Iosephus in his first book against Apion writes, that the Egyptians and the Iewes could not agree because of the diuersitie of their Religion. And Plessis in his 11. chapt. of Christian Religion, shewes that the Oracles of Apollo and the Sibilles preferred the Iewes, as the best worshippers of God.*

Religion had any thing in it not deliuered by God himſelfe, or that God tooke his copie out of ſome of that Gentile-Egyptian Religion, thereout to make vp a Religion for the Iewes. And herein is alſo an implyed contradiction. For hee that commendes the Chriſtian Religion, and condemnes the Iewes Religion as parcell heathen, contradicts himſelfe, for the Iewes Religion eſtabliſhed by God and the Chriſtians are all one in ſubſtance of Faith, and if they differ in the manner, I hope that manner was not borrowed of the Heathen, but the Heathen rather counterfeite the Iewes. Againe, hee ſpeaketh of Religion as of ſome Arte or Confection, ſaying, That Religion is ſo fitted, that it

it may be reſpected and had in admiration, yet hee ſayth, It is compoſed of parts, ſome baſe, whereat high Spirits doe ſcorne, and ſome high and myſticall, whereat low Spirits are offended. So politickely is Religion framed to intrap all men, that it is faſhioned to offend all men.

But yet there remains an obiection of the Heathen Martialiſts, who may tell vs now as heretofore, That Rome being Hethen raiſed an Empire, and being Chriſtian loſt it. To this I anſwere that it was not Romes Hetheniſme that won it, nor her Chriſtianitie that loſt it, but rather it might bee ſayd that Chriſtianitie won it, and want of Chriſtianitie loſt it. There were three Empires before this, and they being all

Hea-

Heathen aroſe, and Heathen fell, and why ſhould wee not thinke that this would alſo fal if it had ſtill beene Heathen.

It hath long bin obſerued, that Kingdomes and Empires haue * Ages, and Periods aſwell as priuate men. And when an Empire ſhall riſe, there comes a ſpirit of Valour on Armies, and of Heroicall Vertue on Chieftaynes; which the Empire being ripe departeth away, and then are they like *Samſon* when his Lockes are ſhauen, and *Samſon* is ſaid then to bee like another man. And that Chriſtianity rayſed the Empire, it may be iuſtified in diuers ſenſes. The firſt is, That God raiſed this Empire by the vniuerſality thereof, to ſpread his vniuerſall and Catholike Truth. The hedges and par-

* *Ier.* 27.7.

partitions of the World were broken downe, that Christian Religion might haue a free walke throughout the whole World.

Againe, this huge Kingdome was rayſed iuſt to meet with Chriſts Kingdome, that by the hugeneſſe of the oppoſition, the greatneſſe of the victorie might bee magnified. The ſpirit of Antichriſt was mounted on this Beaſt, and fought then in the Emperors, and now fights in the Popes, againſt Chriſt & his Church, but the Dragon or the Beaſt, or the falſe Prophet may not preuayle, for the Kingdome is the Lord Chriſts, and his is glory, and honour, and dominion for euermore. This reſiſting and aduerſarious Empire, while it fought againſt

Chriſt

Chriſt it ſerued Chriſt, while it killed his Church it increaſed his Church, and while it fought againſt Religion, it became a meanes to ſpread and inlarge it. And that it was rather Heatheniſme then Chriſtianity that loſt the Empire, may appeare by the Stories of the Degeneration, both of the Church and of the Emperours Pride, Couetouſneſſe, contempt of Religion, deſeruing the remouall of the Candleſticke, which long afore was threatned to the Church of Epheſus, and in them to any other like parts of the whole Church. The time and worke of the Empire was expired, it had fought againſt Chriſt and was ouercome by it, and now (the ſinnes and corruptions ioyntly requiring

it)

it) he that hindred was to bee taken away, euen the Emperour, and the man of Sin was to ſtep in his place, by whom Antichriſts ſecond part was to be acted. And againſt him alſo doth the Kingdome of Chriſt preuayle, though fighting againſt Chriſt by the old weapons of the Heathen Empire, euen fire and ſword. And now ſmall States and Kingdomes are animated & ſtrengthened by the hand of Omnipotence, ſo that they ſtand the ſhock of his greateſt fury; yea, they gaine and grow vpon him.

A little bordering Country, that is but a piece of a former ſtate, and the moſt deſpicable piece of it, ſtanding in water, and therefore participating, left of the activity of fire, yet now by the diſpoſition of the

Almightie, partakes of the wiſdome and power of a fierie Spirit, and hath often conſumed both the aduerſe policies and forces, preſeruing mightily; yea, inlarging that Religion, which ſhould haue beene taken from it by the cruell talents of the Inquiſition. *Wherfore be wiſe, O ye Kings, and be inſtructed O yee Iudges of the Earth. Kiſſe the Sonne and reſiſt him not, leſt he be angrie, and ye periſh in the mid-way.* Make not your Hoaſts and Nauies the vaine Bulwarkes of declining Antichriſt, neyther wrap your ſelues in the ruines of him that is appointed to fall. When Chriſt will ouercome an Hoaſt, is contemptible before him, and the greatneſſe of your oppoſition can only magnifie his Victo-

ry and your owne ruine. And bee yee rather of that ioyfull ſide, which ſhall ſay with triumph, *It is fallen, It is fallen*; Then of that ſorrowfull company, that ſhall cry with ſorrow, *Alas, Alas*; that great Citie, clothed in fine Linnen, Purple and Scarlet.

CHAP. V.

A Canker in the mouth, from whence iſſues the lothſome breath of ranke and ſuperfluous ſwearing.

YOur ordinary Swearers, wrongs GOD, wrongs his friends, and wrongs himſelfe. For the wronging of God, hee cares little, becauſe he hath ſworne

ſo long, and the patience of God hath deferred his puniſhment, though * (as elſewhere I haue ſhewed) God wil right his owne wrongs in his owne time, and the length of delay ſhall bee requited with the weight of the puniſhment. Yet not guiltie of Diuinity, he is ſomewhat touched with humanity, and ſo out of the Reaſon of Manhood, he ſtarts at the accuſations of himſelfe and his Friend.

* Medit.

For firſt for himſelfe, which ſelfe is firſt in his owne eyes, and is indeed his owne God, hee hath no malice in the World to himſelfe; yea, as he giues out, hee is readie to aduenture his life to do himſelfe right; yea, his ſwearing is moſt commonly in his owne defence, and thereby to make

* men beleeue hee will fight, & ſo ſaue himſelfe from fighting; for indeede it falles out moſt often, that where ſolid Magnanimity is wanting in the heart, there it muſt be ſupplyed by the valour of the tongue. But yet hee harkens ſtill how it may be, & I doubt not, hath alreadie ſworn ſome oaths that it cannot be. But if it pleaſe him to lay his Canons aſide, that wee may talke of ſwearing without ſwearing, I will plainly proue it to him, and will ground my proofe on the Rules of the moſt honourable Swearers. And thus I begin. To giue a man the Lye, doth him an eſpeciall wrong and diſhonor, (ſo that in ſome Countries it is puniſhed by death, if the Iron bee prompt and nimble.) But the Swearer

* *Ridiculum acri, Fortius & melius magnas plerumque ſecat res.*

giues himſelfe the Lye; yea, makes himſelfe a perpetuall Lyar. Therefore the Swearer doth himſelfe a great wrong and diſhonour.

Now I know hee is angry with the leſſer Propoſition, or that he may vnderſtand it the yonger; for he ſweares that he hath no intent in the World to make himſelfe a Lyar when he ſweares. For a reply, I might ſtand vpon a receiued Axiom, That hee that will ſweare will Lye; becauſe that hee who hath not conſcience enough to forbeare ſwearing, hath ſeldome any more to forbeare lying, and if I would ſtand vpon it, I think he could hardly remooue mee but by ſwearing. But I will leaue theſe collaterall prooſes, and will draw my Reaſons from the

the very roote of Swearing, that withall if it be possible, I may draw vp swearing by the rootes. This then shall be the ground, That swearing is for a confirmation of things doubtfull; Now things are doubtfull, either in regard of themselues or of the speaker. But ordinary swearing is most cõmonly employed vpon things plaine & friuolous, wherin can bee no doubt, (as sometimes in a question what a clock it is, and sometimes in an vndoubted Affirmation, that yesterday hee drunke such a one vnder the board, and that he was at such a Play, and such a Brothell.) Therefore it now only remaynes, that the swearing must bee in regard of the doubtfulnesse of the speaker, or if you will, Swearer.

Now if a man bring himſelfe into doubt and ſuſpicion of a common Lyer, by being a common Swearer, ſurely he beſtowes the Lye on himſelfe by ſwearing; yea, the habituall Lye, and hath wronged his moſt deare, though moſt ſlight Reputation.

But that wee may walke a little aſide out of this Logick (and indeed the Swearer may ſpare Logick, as the Logician may ſpare ſwearing, for the Swearer prooues all by Oath without Reaſon, and the Logician all by Reaſon without Oath) wee will goe into the larger Field of Queſtions and Anſweres, an exerciſe which in his Vniuerſity of Recreation, it may be he hath heard of.

And firſt I aske him, why he doth ſtrengthen his euident mat-

matter with ſuch a multitude of Oaths? eyther he muſt be a brute Beaſt (which hee will by no meanes grant, though I cannot altogether deny it) to doe things wholly without Reaſon, or if there bee a Reaſon, it muſt be this, That a rotten Tree muſt haue a leaning Poſt, and a lying Man muſt be kept vp in credit and beliefe by ſwearing. And then I may well brandiſh againſt him this forked Argument: If thou mayeſt be beleeued, why doſt thou ſweare? And if thou canſt not bee beleeued (which thy ſwearing imports) then thou goeſt for a Lyar. Therefore I perſwade thee hereafter to leaue thy ſwearing, that thou mayſt bee thought to haue left thy lying; and if thou art not an ordinary Lyer, be-

leeue it, thou haſt no need to be an ordinary Swearer. Vſe but a while to ſpeak the truth without Oaths, and thou ſhalt finde no lacke of thy Oaths, for thy word ſhall bee taken by it ſelfe. Otherwiſe thou art like an ill credited Borrower, thou rideſt vp and downe the Countrey with Sureties, becauſe thy owne Band will not bee taken. And ſurely ſuch Bankrupt ſecuritie, rather diſgraceth then helpeth thee, Oaths beeing the common Sureties of the baſeſt people, euen the ſcumme of highwayes and Ale-houſes.

Now, for the third point, That the Swearer wrongs his Friend, I confeſſe, my firſt proofe is much preuented, and returnes to me, leauing the buſineſſe vndone.

For

For I had thought to haue argued thus. It is a great wrong for a man idlely to put his Friend to great paine: but the idle Swearer, idlely puts an honeſt man to great paine by his idle ſwearing. But heere the miſchiefe of the matter is, that there is an honeſt man in the middle Propoſition, and the Swearers friend in the former, which will not become one in the Concluſion; Now, if the Swearers Friend were an honeſt Man, it might ſaue the life of the Syllogiſme, and perchance his owne too. But there being little hope of ſuch a mans honeſty, I doubt mee, that a towardly Syllogiſme is caſt away. Wherefore giuing him time to amend his honeſty (& I wiſh hee take not to long a day) I retyre from him to re-

in

inforce my aſſault with ſome new Reaſons, which thus marcheth towards him. He that often ſweares to his friend in trifles, giues cauſe to the World to beleeue, that his Friend wil not beleeue him in trifles without an Oath, But hee that giues cauſe to the World to beleeue, that his Friend will not beleeue him in trifles without an Oath, wrongs his Friend. Therefore hee that often ſweares to his Friend in trifles, wrongs his Friend.

Now it is certayne to all Mankinde, that there is no greater ſcandall to Friendſhip, then want of Truſt; mutuall Confidence being the mayne ſinew and ligament of Friendſhip, and yet by ſwearing this ſcandal moſt vnhappily lights on

on the Swearers ſworne Brother. But perchance the Swearer hath a malice to the Vauntgard of my Syllogiſme, and flyes in the face of the firſt Propoſition by a ſtrong denyall, that he ſweares not becauſe he diſtruſts his friends beliefe, but to procure grace to his words in the eare of his friend. A filthy Grace, and I doubt a beaſtly Friend, in whom ſuch a Grace hopes for entertainement.

But firſt I will anſwere, That howſoeuer his Friend may take it, yet the wiſeſt part of of the World will not be perſwaded, that hee can haue any other probable cauſe but Feare and Diſtruſt, and ſo among Wiſemen (which I know hee doth not much reſpect) his Friend is ſubiect to ſcan-

ſcandall. And ſecondly, if it be for a Grace (though indeed it is for want of Grace) in ridding his friend from the leſſer dirt of Diſtruſt, hee caſts him into the ſinke of the ſuſpition of Folly; and ſo that hee may not be falſe, hee is content to make him a Foole. And ſurely as I cannot much excuſe him from want of wit, in being a Friend to a Swearer, yet it is a great wrong for men equally fooliſh, to call each other Fooles. But hee will examine mee how hee calls his Friend Foole? To this I cannot but anſwere with a Queſtion, Is not hee a very Foole, in whoſe opinion his Friend is graced by Fooliſhneſſe? And is there more Fooliſhnes, then for a man to bumbaſte his ſpeeches continually with vne-

neceſſary, impertinent, inconſequent, or to ſpeake Engliſh, not-concerning, not-agreeable, not-ſenſible, not-reaſonable words, and for which it is thought among ſome of the ſimpleſt ſort, a man may chãce to bee damned? And yet by this madneſſe, the Swearer thinkes to grace himſelfe with his Friend, which hee cannot hope for, except hee hold his Friend to bee as mad as himſelfe. Wherefore to take my leaue of him, (which I much deſire) I wiſh him in good wil to his Friend to forbeare this, and all the reſt of his Follies together, or if hee will needs whether I will or no, keepe the reſt of his (as he thinkes) more neceſſary Vices, yet to giue ouer this ſuperfluous and very ſpareable Vice, and to breake out

out to his Friend in theſe paſſionate parts of ſpeech, *I.* or *T.* thou haſt knowne mee long, many times haue wee beene drunke together, and beeing drunke, haue drawen our Swords together, we haue bin together on the Plaines, in the Dice-houſe, the Play-houſe, & the other houſe, and I neuer yet fayled thee in any lawfull Action; by theſe euidences thou knoweſt my heart to bee true to thee, and where there are ſuch reall pooſes, there needs no verball confirmation. Wherefore wee will ſet vp the Prouerbe for a Rule, Few words among Friends: & that the words may bee the fewer, we will bate the Oaths, and ſo put a difference betweene our ſubſtantial Friendſhip, & that frothy, and mouthy Conuerſation

ſation of the Country-Swaggerers.

Laſtly, If this will not worke for a priuate Reformation, yet in the Name of Ciuilitie, I beſeech the Swearer to keepe in his Oathes when hee lights among good Companie. Hee can but procure this fruit by his ſwearing, that he ſhall vexe them, and they ſhall hate him. He will confeſſe himſelfe that it is a great vnciuilitie, when Men are met together for honeſt Society and Comfort, to come in and throwe ſtones, cups, or candleſtickes, amidſt the Companie: yet ſo doth the Swearer, and he ſtrikes not ſo much the head, as the heart of a Religious Man. And ſo he is the ſpoiler of true Mirth, though he thinke himſelfe neuer ſo much to be a good-fellow.

low. But if all this will not ſerue to perſwade thee to leaue ſome words, that may well bee left without marring the ſence, I muſt leaue thee to bee confuted by Fire and Brimſtone. The Deuill that now ſets thee on worke, will hereafter pay thee thy wages; and God whoſe name now ſerues thee but onely for ſwearing, ſhall then make thee to ſerue his Iuſtice, in gnaſhing and weeping; Howling and curſing, ſhall be thy chiefe eaſe in Hell, to whom Blaſphemie was an eſpeciall recreation on Earth.

In the meane time, I would to God there were not onely a ſtrict Law againſt Blaſphemie, but a ſtrict obſeruation of that Law, ſince if the Scripture be true, Blaſphemy is very Treaſon

ſon to a State. For if the Scripture bee true, *then hath God a controuerſie with a Land for ſwearing*, and when God and a Land fall out, the Land muſt needs haue the worſt. So the Swearers betray the Countrie they liue in, and bring it into a quarrel with God, and I wiſh muchrather that the land would haue a quarrell with them, that ſo by quarrelling with them we may be at peace with God; for the Almightie hath ſpoken it, and that in Thunder and Lightning, *That he will not hold them guiltleſſe that taketh his name in vaine.* And though they ſhould eſcape the penalty of a temporall Law, yet it were pitty they ſhould eſcape from Eccleſiaſticall Cenſures, which I wiſh may ſeize on Swearers as well

Hoſe. 4.

as

as Adulterers; ſwearing being indeed the ſpirituall Adultery of the Tongue: for in ſwearing, eyther Gods pure and holy name is polluted, by the fleſhly touch of a prophane carnall and ſenſuall Tongue, or if ſome other thing is ſet in Gods ſtead to ſweare by, that is Idolatry, and Idolatry is knowne to be ſpirituall Adulterie: Now ſpirituall Adulterie is alſo knowne to make a diuorce betweene God and Soules, yea between God and Nations.

CHAP.

Chap. VI.

Against their Phrenſie, that affirme a blind beliefe to be the Soule of Chriſtianity: and make Chriſtians to be meere ſlaues of Authoritie.

THere is gone forth a ſaying, but it is among the brethren of Errour, (and I take it the foreſaid Doctors writings are not cleare of it) That the Empire of Authority is in Religion, and that a blind *Credo* is a fundamentall Law of it. But that this is a blaſphemous vntruth, both the experimentall and documentall knowledge of Religion can plainly manifeſt. Let morall and naturall Men bragge of their Arts and Sciences, their demonſtrations and reaſons, and I will yet

maintaine, wee hold Religion by a more Reaſonable hand, and clearer Wiſedome, then they doe their Arts and Sciences.

And firſt, I giue them to know that the true liuely and ſubſtantiall Faith of a Chriſtian is not an effect of blindnes, nor a meere worke of the will, that beleeues becauſe it will beleeue; but therein the vnderſtanding plainly, cleerly; yea, by the higheſt kinde of ſight diſcerneth that which it deliuereth ouer to the Will and Affections to bee embraced and depended on. And if Religion ſee and know that whereunto it truſteth, and truſteth to that which it ſeeth and knoweth, and if ſhe know by the pureſt and Diuineſt knowledge, what more reaſonable

nable thing can bee imagined then this, That a man ſhould truſt in that which by a moſt excellent Knowledge hee knowes moſt worthy to bee truſted in.

Now that a true Faith is grounded in Knowledge, Religion both by word and experience teacheth. The Apoſtle deſcribing Faith, ſayth plainly of it, That it is the Euidence of things not ſeene, that is, by Faith wee ſee Spiritually things vnſeene Carnally. Now I hope, where is ſight and euidence, there is not blindneſſe and darkneſſe. Againe, when *Peter* confeſſed *Ieſus* to be the *Chriſt*, *Chriſt* tells him that fleſh and bloud hath not reuealed it to him, but his Father in Heauen, and I trow had not *Peter* reaſon to beleeue

leeue in *Christ*, when the Father in Heauen had reuealed him; and haue the Artists any such euidences of the ground of their Arts. Againe, *Ioh.*17. *This is life eternall to know thee to be very God, and hee whom thou hast sent, Christ Iesus.* So Christ must be knowen before he become our Life eternall. And *Ioh.* 10. *I know my sheepe and I am knowne of mine.* And 1.*Cor.*2.10. The reason of this our Knowledge is shewed, *God hath reuealed to vs by his Spirit the things that hee hath prepared for vs.* And *ver.*12. *Wee haue receiued the Spirit of God by which wee know the things that are freely giuen vs of God.* And *Vers.*15. *A man made Spirituall discerneth all things, and himselfe is iudged of no man that is not Spirituall.*

for how can a blind man iudge the ſight of a ſeer? And therefore euen in this point which I now defend, wee may well ſcorne to be iudged by blinde naturall Men, that know not our ſight, and therefore know not the things which they gainſay, but euen for that cauſe deny them to bee. Furthermore, *Paul, Eph.* 1. ſpeakes of the Spirit of Wiſdome and Reuelation, by which the eies of our vnderſtandings may be inlightned, to know the riches of our calling, and the great Power of God in the reſurrection of *Chriſt*. And to conclude (excluding many more) with an euident teſtimony; let vs conſider that of the ſecond to the *Cor.* 3. 18. *We all with open Face beholding as in a Glaſſe, the glory of the Lord, are chan-*

ged vnto the same Image, from glory to glory as by the Spirit of the Lord: which is presently followed in the next Chapter with these words: *That God who commanded Light to shine out of Darknesse, hath shined in our hearts to give the light of the knowledge of the glory of God in the Face of Iesus Christ:* which indeed is but a Comentarie of Christs short words, *Ioh.* 14.21. *He that loues mee; I will shew my selfe visibly vnto him.* Now if God haue so shined visibly in our hearts, that by the beames of his light we haue a knowledge of his glorious worke of our Redemption in *Christ Iesus*; yea, if *Christ* hath shewed himselfe plainly to vs, who can hinder vs to beleeue that wee know, euen to beleeue in an all-sufficient

cient Sauiour, reuealed to vs by the tranſcendent Light of an omnipotent Creator. Therfore will wee triumph in the reaſonableneſſe of our Beleefe, wee will boldly tell the naturall Man, *Quod vidimus teſtamur*, and we worſhip that which we know. We will anſwere with *Peter (Ioh.* 8.) *Wee beleeue and know that thou art Chriſt the Sonne of the liuing God.* And let the heart of euery true Chriſtian ſpeake what it ſees, and it cannot but affirme that it ſeeth an admirable wiſedome in the myſterie of Saluation, it beholdeth *Chriſt* a moſt abſolute Redeemer, and *Chriſt* ſhines to him in an incomparable Beauty as the fayreſt of Men; And this euidence is not without a ſeale, for hee feeles powe

accompanying Light. A new Light hee hath, which ſome yeeres before he had not, and a new power hee hath felt to follow that Light. The things which now ſeeme glorious to him and are his chiefeſt Treaſures, were before contemptible, and holineſſe which before was loathſome, is now his chiefeſt delight. And whence can ſuch a change come, that a man ſhould be cleane turned out of himſelfe, but by a hand that turneth hearts as Riuers of waters. Therefore truely may it be ſaid, *that the Light of Faith is ſealed by the Spirit of Promiſe: Epheſ.* 1. 13. So that we beleeue the Truth, not only by a ſingle promiſe but euen with a witneſſe.

But the naturall Man will obiect two things. Firſt, That

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this Sight of ours is but an Imagination, and wee ſee only becauſe we thinke we doe ſee; but we anſwere firſt, That he that denyes our ſight is himſelfe blind, and therefore cannot ſee that wee doe not ſee. *Salomon* ſayth, *the Foole walketh in darkneſſe, but a Wiſe man hath his eyes in his head.* Now *Salomons* Foole is a Naturall man, and the Wiſe man is a man Sanctified, and how can the Foole finde by his darkneſſe that the Wiſe man finds nothing by his Light? It is no argument that I doe not ſee, becauſe his blindneſſe cannot perceiue my Sight. But he will haue mee prooue it to him that I ſee, But I anſwere, that though I ſhould prooue it, he cannot conceiue it. For my ſelfe is Spirituall and he is

Carnall; and if I deſcribe to him a Spirituall ſight or obiect, his carnalitie cannot conceiue a Spirituall kind of ſeeing, but euen the ſight of the Spirituall man is folly to the Carnall man. If there were a people of perpetuall blindneſſe, and a ſeeing man ſhould come among them, and tell them what glory there is in the Sunne, the Moone, and the Starres, I wonder by what Argument his ſight can proue it to their blindneſſe, for whatſoeuer his ſight affirmeth, their blindneſſe will eyther doubt or deny. And indeed except a man can communicate ſight, hee can hardly communicate an Image of his ſeeing. And as a blind man on the one ſide cannot receiue vndenyable proofes of Light and ſight, but

but the beliefe thereof muſt bee fundamentally grounded vpon a truſt of the Reporter, (and this indeed may be the blind belief which he meanes, which is indeed the beliefe of the blind beleeuers, and not of the ſeeing, and therefore is not true beliefe.) So on the other ſide to proue the brightneſſe and beauty of Light to one that ſees, is as friuolous and vaine as the other impoſſible. If hee ſhould come to a man of ſight in a cleare and cloudleſſe day, and beginne with him thus, Sr, I aſſure you the Sunne ſhines, and I can proue it by moſt euident reaſons: the hearer would doubt more of the Speakers diſcretion then of his aſſertion. So it is among the Children of Light. *Chriſt Ieſus* the Sonne

of Righteousnes, the Obiect of their Faith shines on their hearts with an open face, and for one of these to come to another, and to tell him that Christ Iesus is the Sonne of God, the head of the Church, and the Sauiour of his body, that in him are hid the treasures of true wisedome and happinesse, he would answere as *Elisha* to the Prophets, speaking of the translation of his Master: *I know it well, hold you your peace.*

And this was long agone propheſied, that such Demonstrations should bee needlesse among the sonnes of GOD: For it was foretold, that true Beleeuers should be all taught of God, and his teaching should saue the neede of humane Inforcements: Againe,

this

this is an excellent proofe, that there is one generall Teacher by a Diuine Light, illuminating the Church (and it giues great comfort to the members of it) that in ſome matters of Religion, one man beeing many hundred myles diſtant, or borne many hundred yeares after another, receiueth ſome bright euident and glorious Truth, which he ſeeth plainly to bee true and heauenly, but receiueth it not of man by hearing or reading, but of God alone by Meditation, and yet he ſhall meet with another man ſo farre from him, or with ſome workes of one ſo farre afore him, which will tell the ſame Truths, as being by that one Teacher alſo reuealed vnto them.

Againe, there were among

the Martyrs and Fathers, men of as great and ſound vnderſtanding as any of theſe Wizards are; yea, they haue at firſt as much contemned and reiected Chriſt by their naturall knowledge, yet at length they haue changed their minds and haue ſought him as ardently as before they contemned him deſpitefully. Now you cannot imagine that they would haue forſaken the light of their naturall Reaſon, but that they ſaw a more glorious Light, neyther would they haue ſpared their Candle, but vpon the riſing of the Sunne. And ſurely theſe Seers doe as much wonder at the naturall mans, not ſeeing as the not-ſeers at the ſeeing. But the God of this World hath blinded their eyes that the glo-

glorious Light of the Gospell should not shine vnto them, and this blindnesse cannot bee taken away by Arguments, and being taken away, Arguments are needlesse. And this must bee thought the true Reason why in the Councell of Nice, the Reasons of the learned Fathers could not preuayle with the Heathen Philosopher, yet the playne narration of the Faith by a simple Priest preuayled. The vayle of the flesh lay on his heart, and their Reasons could not take it away, but the Spirit of God tooke it away, & then the euidēce of a plain proposed truth perwaded him. And indeed God only hath the Key which vnlockes the heart, and that is the spirit; Eloquence and Logicall Demonstration are not those

those Keyes which may open the Soule. That which is fastned in our generation, must be loosed by Regeneration, & the remedie must bee equiualent; yea, preualent to the Disease. It may not bee a naked, bare and vnactiue word, that may cure the deed of excecation done to the heart, but it must be an operatiue forcible and effectual word that speaks what it does, and does what it speakes. If such a Word say, let there bee light there shall be light; and then the light of our soules shall see the great Obiect of our Soules, the perfect Light Christ Iesus. But before this light and sight bee created in vs, let that Infinite Light shine right into the eyes of blindnesse and darknesse, the darknesse will neuer com-

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prehend it: And euen to them that ſee they will deny their ſight, and ſweare that they are blind alſo. But whither it be fit for vs to beleeue their blindneſſe, or our owne ſight, let euery man iudge. In their owne wiſdome they will hold, That *Senſus non fallitur circa obiectum*, And by that will prooue the Sunne ſhines, or the Swan is white, becauſe the vnhindered ſence hath apprehended it to be ſo.

And why ſhould not wee enioy the ſame priuiledge, and ſay much more? That a ſoule clarified and illuminated by the pureſt ſpirit, is not deceiued in ſpirituall Obiects, but as *Salomon* ſaith, it ſeeth more and more truely then ſeuen men on a Watch-towre, and as *Paul* ſaith, *The ſpirituall*

man

man diſcerneth ſpiritual things. Surely the ſpiritual eye as properly and as naturally ſeeth ſpirituall things, as the bodily eye doth bodily things; yea, it ſhould doe it better and more aſſuredly, becauſe this ſpirituall ſight came more newly & immediately from the Maker, but our ſight comes from him to vs through many men, and many infirmities of thoſe men much ſoyled and dimmed.

And here comes in fitly to be anſwered a ſecond Obiection, which is an Imputation of captiuitie, vndergone by our vnderſtandings in the matter of Faith. To this I anſwere, That in true Religion it is not a brutiſh captiuitie, by which the vnderſtanding yeelds vp her eyes to be put out, & herſelfe to bee blindfold; but the

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vnderſtanding receiuing a better ſight, yeelds vp the worſe, and ſo doth not looſe her light, but change it for a better; yea, it changeth captiuitie for freedome; for euen that blindneſſe that captiuated is, is led into captiuity, but the vnderſtanding is more free then before, as an eye that is freed from blindneſſe. *For the Sonne by his Spirit hath freed vs from that naturall darkneſſe wherein we were borne*, 2. *Cor.* 3 16, 17. But they will re-inforce this Obiection from the vſuall forme of teaching young or new Chriſtians. Their firſt inſtruction they ſay, is to beleeue, and they take *Credo* for their beginning. But do Chriſtians hereinotherwiſe then other Teachers of Sciences. It is knowne for a Maxime, without

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out the bonds of Religion, *Oportet discentem credere*, Hee that learnes an Arte must at first beleeue the Teacher of the Arte; and then after being skilfull in his Arte, hee may looke himselfe into the truth of his Art. So in Christianity at first Religion must be receiued vpon trust, but this is by Learners only, not true and formed Christians.

The Church must at first teach her Children vntill they be taught by Christ, and then indeed they are only true and formed Christians when Christ himselfe hath taught them. Some of the Samaritans beleeued the woman at first concerning Christ, but being taught by Christ, they went beyond that beliefe, and beleeued himselfe: and they

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adde their Reason, Wee now know that he is the Christ. So is Knowledge still the kindly foundation of our Religion, which heerein out-strips other Arts. For the yong beginners must at first beleeue the Artists themselues, and proceeding farther, must generally vpon trust beleeue principles (which they hold most from *Aristotle*, who as the Doctor saith in his Preface, is often contrary to himselfe, and exceeds in grosse absurdities all them that went before him.) And if some transcendent spirits shake off trust and authority, and search the Fountaines of things, they find that the Principles themselues are indemonstrable, and what cannot be demonstrated I hope must bee taken vpon blind belieſe. But this fauour

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they will not allow vnto Chriſtians, neyther doe wee much deſire it, for we ſee and know our ſelues what we beleeue, & whereof wee affirme, and wee ſee by the higheſt, pureſt, and moſt vndeceiueable light, and we want not the Glow-worm of demonſtration to tell vs, that wee ſee the chiefeſt Light Chriſt Ieſus by our Faith, and the light which wee ſee is the ſame Light by which wee ſee. Herein only is the trouble, that we cannot communicate our ſight vnto blindeſſe, and they will not allow vs to beleeue by ſeeing, what for want of ſeeing they cannot beleeue. Therfore when with *Stephen*, we ſay, *that we ſee Chriſt Ieſus ſitting at the right hand of God*: the blinde Wizards are ready to throw ſtones at vs for con-

confeſſing what we ſee, or for ſeeing that which is hid from them.

But though our Reaſons cannot open their eyes, yet God who brought Light out of Darkneſſe can doe it, and therefore wee pray vnto him with the Prophet for his Seruant, *Lord open their eyes*, and then with *Balaam*, that illuminated Wizard falling into a trance, with their eyes opened they may vtter their Parable; *There comes a Starre out of* Iacob, *and a Scepter out of* Iſrael, *out of* Iacob *ſhall he come that ſhall haue Dominion.*

CHAP.

Chap. VII.

Aphoriſmes of Predeſtination.

THE root of Predeſtination is vnſearchable, the wit of man is ſhort and ſhallow, contentiouſneſſe is endleſſe, becauſe doubts are manifold, and humours incompatible; therefore I thinke it beſt in a perplexed matter to ſet downe ſhort and euident Truthes, by light to chaſe away the errours of thoſe that deceiue beeing deceiued, and by breuitie to make knowledge portable, & ſo eyther eaſie or pleaſant to the knower.

Firſt, it is fit for man to know, That no man doth know

know the ſecrets of God, but by the Reuelation of GOD. Therefore, iuſt as they are reuealed, ſo they are to bee conceiued and beleeued. The reuelation of Gods ſecrets muſt informe and teach our vnderſtandings & iudgements what they are, but our vnderſtandings or iudgements muſt not tell themſelues what theſe ſecrets are; ſo we muſt be paſſiue in a ſubmiſſiue receiuing them not actiue in an inuentiue contriuing of them. Therefore, mans reaſon muſt lye ſtill, and meerly ſuffer when the higheſt Reaſon and Wiſdome ſpeaketh vndiſcouerable Myſteries, it muſt heare and beleeue as a Learner, and not inſtruct as a Teacher. For who hath knowne by his owne wit the inward minde of the Lord?

for his ſecrets are only known to his own Spirit, and to thoſe to whom that Spirit reueales them. Therefore, iuſt as the Scriptures ſpeake, let vs heare; and learne this ſecret of Predeſtination, eſpecially, where it is handled, *ex propoſito*, for in ſuch places good Teachers ſet downe plainly the ſtate of the Queſtion, and an eſpeciall place of that kind is the 9. and the 11. to the *Romanes*.

Secondly I affirme, or rather the Scripture before me, that though God diſcouers to vs that hee chuſeth ſome and leaueth others, yet the reaſon of Gods will in chuſing or leauing is hidden from vs. *Paul* cryes out, O depth, *and how vnſearchable are his counſels, and his wayes paſt finding out*. And againe, *he worketh all*

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according to the pleasure of his owne will, which indeed be the very words of one that hides his reasons of doing, referring vs only the knowledge of his pleasure. Againe, *Where he will, he hardeneth; where hee will, he sheweth mercie.* So his wil is the Horizon and vtmost extent of our reuealed knowledge in this point.

Thirdly, the will of God hath euer ioyned with it Wisdome and Iustice: it is not a rash Will without Knowledge, but whom he knew before those he predestinated, & *Pharaoh* is hardened not without aduice, but that God may get glory vpon him, and *Paul* thus expresseth the wisedome of this businesse in generall; *To shew the riches of his mercy on some, and the seuerity of his*

wrath

wrath on others. Againe, *His will is iust, for else how should God iudge the World, for how can the Iudge of the World but doe iustly?* but I say, some part of Gods Iustice is to man in this life vnfoundable; and is kept for the day of the declaration of the iust Iudgement of God, and yet some part of his wayes in this are discernable to haue euident Iustice.

Fourthly, the Iustice of God is thus far euident, That man being made righteous & freely falling, and in his fall ruining & corrupting his whole House, Family and Posterity, God, who by mans free falling is free from the fault of his falling, hath power to punish sinne in all men, in whom hee finds it. As sinne it is contrary to him, and so punishable, as

ſin contracted by mans free-will without Gods inforcement or cooperation (*quatenus ſin*) God is left free to bee a Iudge, and not to be excepted at as a party.

Fiftly, Man being in this ſtate of miſery & corruption without Gods fault or partaking, and God knowing that it would bee ſo euen before the foundations of the World, before the ſame foundations of the World, might wel and iuſtly reſolue to leaue ſome part of man in this ſelfe-purchaſed miſery, who cannot clayme any right or merit of reſtoring, and hee might chuſe another part to Mercie, God being by mans free act of ſinning left free eyther to Iuſtice or Mercie, to leauing or chuſing. And being free, he chuſeth or leaueth

ueth as in his secret Wisdome he knowes most aduantagable to his glory.

Sixthly, true it is that God fore-appointed Christ Iesus to be the Sauiour of his Elect, & his Elect to be saued by Christ Iesus, and all these from eternitie. *Christ was a Lamb slaine before the beginning of World, and the Elect were chosen to Saluation before the beginning of the World*: though the Election purposed to execute it selfe by *Adams* fall, yet the fall of *Adam* in it selfe was voluntary and not necessary; I say in it selfe it was not necessary, for the certaintie of Gods Decree did not lay any necessitie on the freedome of *Adams* will, and yet neyther did the freedome of *Adams* will, in danger the certaintie

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of the Decree; yea, the freedome of *Adams* will both cleares God from necessitating it, and yet certainly and infallibly effects Gods Decree. For in that *Adams* will is free, God doth not incline it to fall, and so therein is God cleared from inforcing his sinne. And in that *Adams* will is free, *Adam* will certainly fall, and certainly effect the Diuine Decree. *Adam* left to himselfe, cannot accuse God for mouing him to sinne. Sure God is the stability of all his Creatures, & particularly of mans will, and if God purpose to get himselfe glory on mans fall, hee need no other meanes to bring it to effect, but by giuing him free will. For the will left free to it selfe, as it is free from God tempting, so it

is free from God ſupporting, & wher God doth not ſupport though the will might make man to ſtand if it would, yet it will not do it though it might. Therefore when *Adam* by his free-will will certainly fall, we ought rather to ſpeake of a voluntary & certainty then an inward neceſſitie. And indeed, Gods Decree hath as cleare & ſure a paſſage to his marke by a voluntary certainty, as by a a neceſſity; yea, by coaction it ſelfe. For where God leaues the will free, this free-will will freely but certainly fall, and where it will certainly fall, by that certainty the certaintie of the Decree paſſeth ſafely to his aſſured marke. So likewiſe to doe right to Gods purity, and that he is not the author of ſin, it ſufficeth that we find the fal

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of *Adam*, to bee voluntarily certain. As for Neceſſity there is not a *Neceſſitas actiua*, and therefore, if there bee any, it muſt be *Neceſſitas ocioſa*, and ſurely it ſeemes idle to talke of an idle Neceſſitie. For as *cauſa ſine qua non* is called *ſtolida cauſa*, ſo I ſee not why *Neceſſitas per quam non*, may not bee called *ſtolida Neceſſitas*.

Seuenthly, God is free to make *Adam* free; euen to leaue him in an æquilibrious eſtate, with a poſſibilitie to bee ouerueighed by temptation if hee liſted; Hee might by his free-will haue taken the Tree of Life and Stability, aſwell as the Tree of Death and Apoſtaſie, and ſo he was thereby as neere to Happineſſe as to Miſerie. But that God ſhould

stablish him as he doth the Elect, he was not bound, for he that binds God must giue first vnto God; now the Creature cannot giue first vnto the Creator, for he must be before he can giue, and euen that being (which is mans first) hee must first receiue from his Creator. So is hee first a Debter in his very being, and a man by one Debt cannot make title to another.

Eightly, though God is said to harden, yet hee doth it not by influence of corruption, or supply of vice, but God herein is most absolutely cleere, for hee doth it by not-doing. And if God doe not in sinne, how can hee be accused of doing sinne? if God will that *Pharaoh* shal be hardned, let him but keep in his breath,

euen his bleſſed Spirit, by which hearts of ſtone are made hearts of fleſh, and then fleſh will of it ſelfe and by the helpe of Satan, turn into ſtone. God is not the cauſe of ſin no more then the Sunne is the cauſe of Ice. The Sunne is properly a deſtroyer and diſſoluer of Ice, and God is a diſſoluer of the ſinfull workes of the Deuill. But when the Sun withdrawes his beames by his nightly and winterly departures, the cold hardens the waters which the Sunne forſakes. So where God hideth his face, and contracts his ſpirit, there temptation hardens. He doth not put the hardnes into the heart, but hee leaues the heart and hath nothing to doe with it, and then where God doth nothing to ſoften,

there will quickly enough be done by sinne and Satan to harden. Therefore when we are hardened, Let vs rather complaine that God doth nothing, then that he doth something in vs.

Ninthly, though the Children of *Adam* be necessarily sinfull, yet they may be iustly punished, because necessary sinning came from voluntary sinning. For this necessitie of sinning came not from God, but from their owne Father, but this free-will brought vpon them this necessity. And surely if they had beene in his place they would likewise haue done the same, for *Adams* Children would haue beene no better then their Father, the print no better then the stampe. When God gaue

a power of leauing a righteous ſeede, hee may call into Iudgement the ſeed which he finds vnrighteous, and he may be angry with ſinne whereſoeuer he findes it, becauſe he gaue a power that there ſhold bee no ſinne at all. Wee doe the ſame and allow the ſame, and yet queſtion what we doe and allow; In a Snake and Toade, we make no queſtion whither they could chuſe but bee venomous, but without any queſtion we kill them only for being venomous: neyther may we excuſe it becauſe we made not their venome, for neyther did God make the venome of ſinne. And ſurely ſinne is like poiſon in the ſight of God, and wee may rather wonder how his mercy can indure it in ſo many, then how

his Iustice should punish it in any. A Traytors children are impouerished by Lawes for the offence of his parents, and when wee see an oppressor, murderer, or extortioner, we exspect it as a necessary piece of Diuine Iustice, That his third heire inioy not his estate. This is the summe. God is pure and righteous, Man is sinfull without Gods partaking, a Righteous God may punish sinfull men, whose sin he hath nothing to doe with, but he findes it contrary and offensiue to him.

Lastly, in these and the like depthes of God, let no man wade aboue his stature. Euery Man should vnderstand according to sobriety, that is, according to the measure which he contayneth. Let not the

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Homer teare it selfe in pieces by stretching it selfe to be an Ephah: but let euery member (for the members are different) aspire to his proper fulnesse, and though they reach not to such Mysteries; they may conuerse in poynts of more absolute necessity to salvation, and larger edification, as our grafting into Christ Iesus by Faith, and our growth in him by Loue, the stablishing of our hearts in the hope suggested by the earnest and testimonie of the sanctifying Spirit.

These things are maine, generall, and absolutely necessary imployments, and concernments in our way to Heauen, and in them especially must wee spend our meditations. And for the rest no doubt to their

their vnderſtanders, they are full of edification, yet all men cannot ceceiue them. Therefore let euery man receiue that which is meet for his meaſure, according to that which hee hath, & not according to that which he hath not, nor cannot haue. Miſerable it is to ſee (as I haue ſeene it) a man poſſeſſed by pieces of this ſecret, rather then poſſeſſing them, and ſo vttering his diſtractions rather then reſolutions, that one might pitty his amazement ſooner then conceiue his meaning. But I haue ſhewed you a more excellent way.

Chap. VIII.

Of the ſmall health and great vnhealthineſſe of the Romiſh Church, wherein moſt conſpicuous is a Wenne growen to the likeneſſe of a Head.

WHoſoeuer doth conſideratly behold the mayne body of the Romiſh Church, may finde therein three ſorts of Religion. The firſt may bee called *Religio Curialis*, the Religion of the Court, which is indeed nothing elſe but Pollicy, paraphraſing Diuinity, and an vnkindly & froward Alchymie, by which groſſe things are drawne out of pure things, the fleſh is limbecked out of the Spirit, and worldly pompe and ſupremacie is extracted

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out of a doctrine that preacheth sufferings, patience, and humility. An inconsequent conclusion, and farre vnsutable to the premisses; and like (though contrary) to the ancient Centones, wherein out of the Heathen workes of *Virgill*, is gathered the Christian story of our Saviours incarnation and passion. But these, contrarily, though in the same way out of the Christian and Spirituall Doctrine of the Gospell, draw a Heathen, Secular and Carnall Empire, even a perfect story of a Man of sinne, and of one that sitteth as God in the Temple of God. The Pope hath gotten a *Monopoly* of heauen and earth, and none may trade in eyther without some tribute to his suprema-

cie,

cie. Thus is the Scripture brought to ſpeake the Language of *Babell*; by a moſt cruell racke it is forced to deny it ſelfe, Chriſt is ſet on worke to ſet vp Antichriſt. And whereas it is openly ſayd, *Vos autem non ſic*, by diſtinctions, metaphors, and inferences as loudly though not ſo truly it ſhall ſay, *Vos autem ſic*. You ſhall not be as the kings of the Nations ſayth one Text, yet other Texts with their gloſſes will bring it ſo about, that the Kings of the Nations ſhall be but your Vaſſals, and ſhall be metamorphoſed into Brutes, euen Aſpes and Baſiliskes for Popes to tread on. And hither tend the mayn endeuors of diuers later Popes, euen to ſettle a principality by the Goſpell. Yea, and when

the Goſpell would not helpe them (for it will not) they ſtriue to eſtabliſh it by warres, by tumults, by treaſons, things meerly repugnant and forbidden by the Goſpell. So neceſſary it is that the Pope muſt bee the Head of the World, that he had rather kill the body then not be the Head; So is hee a true and liuely Antichriſt, euen an oppoſite to Chriſt; For Chriſt being the true Head of the Church, gaue himſelfe to death for the life of his body. But this Man being (as his owne ſay) but a Miniſteriall head, giueth the body of Chriſt to diſtraction, for the life of this imaginary Head.

On this Theme are ſpent the huge labours of *Baronius*. And to this end is the Popes authoritie

ritie ouer Princes maintayned by *Bellarmine* and others: and to this end is the doctrine of Treasons against excommunicated Princes taught, & printed by many of the Popes Parisites, so that euery Protestant Prince may truly be called a Confessor, for he confesseth the Christian Religion with the danger of his life. Which transcendence both of pride and sinne, though the Court of Rome maintayne, yet because some members of the same Church haue confuted and disclaymed it, I may the more truely call it a different kind of Religion.

Another sort shall bee termed *Religio Theologorum*, the Religion of the Diuines, or that doctrine which is ordinarily taught or acknowledged for

for the saving of learned souls: of this also there are three degrees. The first is *Crassa doctrina*, the grosser or lesser refined doctrine, which was both more common & more grosse before *Luther*, and yet hath large entertaynment among them: such is the doctrine of Merits, of condignity, of Predestination, *ex prævisis operibus*; of worshipping of Images with the worship due to the sampler, &c. which assertions if any would farther learne, he shall finde them in the confutation of their owne neater Writers, who among the Heretickes confute also their fellows grosser opinions. And those confuters are those which teach the second degree of Doctrine, which is *Doctrina limita*, a refined kind of Doctrine

ctrine conceiued by the genuine interpretation of Scriptures; yea, inforced by the euident light of the Word, and approcheth very neere to that of the Reformed, so that though not out of one, yet out of all, our Doctrine may bee proued and deduced. And this is that which yeelds the matter of such workes as the Catholick Apologie, *Papa non Papa*, and such other, which by the Romanists haue confuted the Romane Religion. A third degree is *Doctrina Spiritus aut Conscientia*, the Doctrine of the Spirit or Conscience, which is, when Men taught by the Spirit of God, or enforced by the Light of their own Conscience, confesse their owne vnworthinesse, and wholly extoll as the surest Re-

fuge

fuge the mercy of God in the merits of Christ. This former is frequently seen in *Barnard*, *Thomas Campensis* and others, that liued in that Church; Men as I hope sanctified and taught by the Spirit. Others also, by the terror or conuiction of their Conscience, haue acknowledged the same as *Stephan Gardiner* at his end, and *Bellarmine* when after disputation of merits, he confesseth this affiance in Gods mercy to bee the safest rest of the soule. And no doubt when men are approching by death to the barre of a supreme Iustice, before a perfect God with pure eyes, if they haue any portion of the Spirit, they abhorre themselues with *Iob*, and doe so see and feare their own corruption, that they cannot

not find reſt but in perfect merits, and a perfect ſatisfaction. So that I doubt not but of theſe there is a reſerued number, euen a number reſerued by Gods election, which is truly *Eccleſia Electorum*; hauing waſhed their robes white in the bloud of the Lambe.

A third and laſt ſort of Religion, may be called *Doctrina Idiotarum*, euen that Doctrine which is taught to the common people, apprehended and accordingly practiſed by them as ſufficient to ſaue their ignorant Soules. This is generally a Religion very neere fitted to brute beaſts, for it teacheth them to be ſaued in ignorance, and by beleeuing as the Church beleeues. Which is vpon the matter by beleeuing that which they know not

not, and by not knowing what they beleeue. So is the Soule, which should bee the principall agent in Religion, left out in Religion, and lyes like the first *Chaos*, voyd and full of darkneſſe, And the body is principally instructed. Accordingly they are taught by Images & Pictures more then by preaching, as men that haue fiue ſenſes without, but no ſenſe within. They muſt confeſſe they muſt doe penance, they muſt ſay Creeds and Aue-Maries in Latine, and thoſe they muſt miſtake for prayers, they muſt worſhip Images, and adore the Sacrament; They muſt bring their bodies to the Church, & leaue behind their vnderſtandings, for in their Liturgie there is only worke for the eare, and

none

none through the care for the vnderſtãding. And as this teaching of Religion is brutiſh, ſo is the practice Mechanical. They worke it out with their limbes, and the poore Soule ſtands by, and knowes not a iot of the buſines. The mouth ſpeakes, the knee bowes, the hand mooues on the beades, or knocks vpon the breaſt, the eye lookes vp, the eare heares, and yet the ſoule and ſpirit which giue the onely life and beeing to the worſhip, that God a Spirit loues, knowes nothing, vnderſtands nothing what the body is doing. And as for the Images, the poore wretches muſt needs commit flat Idolatry; for I neuer heard that any of their Doctors, did perfectly teach their common people to diſtinguiſh between

Doulia

Doulia and *Latria*, but as one of their owne sayth, If they worship them with all their heart, they thinke they haue done it excellently. Surely it cannot be conceiued, that the ignorant Papists who haue no Commandement against Images, should in this point doe better then the Iewes who had a plaine Commandement against them. But the Iewes fell to Idolatrie against an euident Commandement, yet these Doctors think that their people shall be held from Idolatrie, onely by a distinction: Surely they little regard the infirmity of miserable Man, fallen into so great an Ignorance and Corruption, that he is apt to learne Lyes of a stock, and to be inflamed with Images vnder euery greene

Tree.

Free. Neither doe they consider the ſtrictneſſe of Ielouſy, which in the Lord Almightie is as perfect and infinite as himſelfe. Now perfect Iealouſie cannot abide to haue a known Adulterer come neere to his ſpouſe, neither can it indure to haue any thing come neer to the worſhipper, which hath beene knowne to haue drawn the worſhip aſide from God to it ſelfe. And accordingly God in his Iealouſie was very carefull that no Image ſhould bee ſeene in *Horeb*, leſt what had beene ſeene, ſhould haue been repreſented, & what had been repreſented, ſhould haue beene worſhipped. But theſe Men preſuming beyond their Maker, haue apprehended and condemned this his neceſſarie Iea-

louſie, & abandoning all feare, in their *Horebs*, euen in the places where the Law is or ſhould be publiſhed, haue ſet vp many Images before their ignorant and vntaught people; euen ſtumbling blockes before the blind. And all the remedie or ſatisfaction we can haue from them, is this, that they teach the people a diſtinction whereby they need not bee Idolaters. But to what purpoſe is this, when this diſtinction is not ſo vniuerſally taught as the Images are ſeen: neyther (as before) ſo vniuerſally vnderſtood; neyther if vnderſtood, ſo generally followed by reaſon of Mans corruption, which not being limited heretofore by a Diuine Commandement, will [illegible] by a humane Diſtin-

Diſtinction. Therefore ſhould theſe offences bee wholly taken away from the places of worſhip, yea if they were as vſefull as the brazen Serpent it ſelfe, which was the Image of Chriſt; yea for their ſakes muſt let them be taken down, for whom they are moſt ſet vp; euen for the Lay and ignorant people, for to theſe are they intended to giue moſt inſtruction, and to theſe being leaſt capable of the diſtinction, they bring moſt deſtruction.

And here as we paſſe, let vs take notice of a great danger in that Myſtery of Iniquitie. For the Teachers and Maſters of that Art, pretend at firſt to make good Chriſtians, but they endeuour at laſt to make ill ſubiects; ſo that except there be ſome ſtop in the Diſ-

ciples (which can hardly bee when the eare is open to all that which the Church teacheth, and the Priests are the mouth of the Church) it is very hard to stay themselues within the iust bonds of Religion and subiection. For if the Popes temporall power ouer Princes be both taught & beleeued, as it commonly is, the more zealous he is that beleeues it, the more dangerous hee is to the State where hee liues. And lamentable patternes hereof may bee seene, since ingenuous and good disposition haue bin Instruments in most barbarous Treasons, and particularly in the greatest of all Treasons.

Thus I haue somewhat delineated the portrature of the Romish Church, whereby it

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may be knowne both what a ſmall Church of God is among them, and what a large Synagogue of Satan, what Temple of God, and what falſe god ſits therein. So may wee diſtinguiſh betweene the good and the euill, not condemning the good for euill, neyther louing the euill for the good. For ſuch is the craft of the Romiſh Circumcellions and Proſelite makers, that they goe about to make men euill by that which is good, & by the beſt of their Religion bring men to the worſt. Accordingly they do very much fiſh for men, to the firſt ſort of Religion by the ſecond, and ſometimes by the beſt degree o' the ſecond, though among the vulgar where the third wil ſerue, they ſaue the labour of

the ſecond. Yea, many good ſoules ſeeing ſuch Holineſſe in ſome of the Workes of that Church (as before in the ſecond and third of the ſecond) they haue of themſelues conueyed themſelues into the firſt, and ſo while they deſired to bee made fellow-members of the Saints by vnion, they haue with the ſame become ſubiects of the Popes Monarchy, and ſo warfared at once to Chriſt and Antichriſt, which cannot be but by great loſſe & danger. We therfore to whom God hath ſhewed the deceitfulneſſe of theſe ſtrong Deluſions, though louing the vertues, truthes and perſons of thoſe which among them receiue a iuſtifying and ſanctifying Religion, yet let vs not for loue of them caſt our ſelues into

to a yoke of Tyranny, Errour and Ignorance, neyther for Sions ſake thruſt our ſelues into Babylon, but rather flye from it.

It hath pleaſed Chriſt the true Head of the Church to ſet vs free from the counterfeit head, and the cruell burdens thereof, both ſpirituall and temporall. Let vs therefore ſtand faſt in the libertie wherewith Chriſt hath freed vs, and not returne willingly into the yoke of bondage. Whatſoeuer vertue and whatſoeuer Holineſſe is among them, the ſame is heere open to vs, and with a great aduantage of freedome from abundance of Errours, Superſtitions and Deceits. Now who would be ſo fooliſh, rather to ſeeke Corne among a heape of

Chaffe, then to take it winnowed and clenſed? And who would ſeeke Relgion among a heape of Errours, when hee may haue one purged and winnowed by the Fanne of Chriſt, euen the breath and Word of God? And let this be taken for a certayne truth, That if we goe but by a generall experience, and without an inquiring of this particular caſe, we may find that in one thouſand and fiue hundred yeares, any Church will gather ruſt, and moſſe, and tares. For certayne it is, that in all that time, the Huſbandman doth ſometimes ſleepe, and as certainly as the Huſbandman ſleepes, ſo certainly doth the Enemie ſow his Tares. The Church of the Iewes before Chriſt, (if we giue Rome her owne asking) was as very a

Church, and as infallible a Church, & as only a Church as the Church of Rome. *In Iury was God only knowne, to them were only committed the Oracles, and to them were the promiſes made*; yet we ſee what droſſe and Tares grew vpon that Church, euen in ſhort returnes, and if you will ſee it, do but marke what ſcouring and clenſing fell to the lot of the two good Kings, *Hezekiah* and *Ioſiah*, and at laſt to our Sauiour Chriſt himſelfe, who was fayne to ſweepe the Temple with a Whip, and to ſmite the Doctors of the Temple (euen the Scribes and Phariſies) with the rod of his mouth, *Mat.* 5. yet this while the Church of Rome is pure and ſpotleſſe, neyther in all theſe yeares ſince Chriſt is

there any Errour in their Doctrine. But the truth is, that she is no other then the Church of Iudea, yea, of Laodicea. She is blind, miserable and naked, but only shee saith and will haue it said, That shee is rich, and hath need of nothing. She is not without faults, but shee will bee without correction. Hauing faults, she will haue them to bee no faults, that where there be no faults, there may be no amendment. Surely this is the top of the misery of that Church (as it is to vs a chiefe Iustification of our departure from them) that they haue left themselues no leaue, or power of amendment. For they haue sealed their errors, first vnto them by a Councel, the seale of the Popes infallibility being set thereto. So are they bound eternally to the

loue and defence of their Errours; and muſt ſtill erre, that they may not ſeeme to haue erred. But this carnall policie is likely to bee their deſtruction; for the Church of God ſeeing her deſperatenes, hath nothing left but to cry continually, *Come out of her my people, that yee bee not partaker of her plagues*; And God himſelfe ſeeing her in the ſame remedileſſe caſe, that he ſaw Iuda and Iſrael, 2.*Chron.* 36.16. beeing ſtill the ſame God, will no doubt vſe the ſame Iuſtice, and according to his owne Word, will ſend downe that Angell of Power which ſhall lighten the Earth with his Glory, and cry mightily with a loud voyce, *Babylon the great is fallen, is fallen, and become the habitation of Deuils*; and this

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is the reaſon of her torments, becauſe ſhe ſaith, *I ſit as a Queene and am no Widdow, and ſhall ſee no ſorrow.* But if withall ſome plaine particulars bee deſired by which men without labour may ſee that they haue erred, who cannot erre; and therefore erre againe in ſaying they did not erre before; not to referre them to the large Treatiſes of theſe Controuerſies) let them conſider ſome few poſitions which are direct Oppoſitions to the Word of God. S. *Iohn* ſayth, 1. *Ioh.* 1. 7. *The blood of Chriſt purgeth vs from all ſin.* *Bellarmine* ſayth, *Iudic. de lib. concord.* That good Workes deſerue remiſſion of ſinnes. Saint *Paul* ſayth, 1. *Cor.* 1. 15. That when the people vnderſtandeth not, he cannot ſay, *Amen*,

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neyther is edified, *Verſ.*16, 17. and withall commands, *That all things ſhould bee done to edifying*, and to that end, that when a ſtrange tongue is ſpoken one ſhould interprete, or otherwiſe the ſpeaker in an vnknown tongue ſhould hold his peace, *Verſe* 16, 17, 18. But the Councell of Trent ſayth, (in the Decree of the Sacrament, *cap.* 9) That whoſoeuer holds that Maſſe ſhould bee ſaid in the vulgar Tongue, let him be accurſed. Againe, the Commandement ſaith, *That no Image ſhall bee worſhipped*, but *Bellarmine* ſayes, they may be worſhipped; and *Azorius* ſayes, with the worſhip of the ſampler, and ſo the Crucifixe with the worſhip of Chriſt. Chriſt ſayth, *That the Apoſtles ſhall not bee like the Princes of*

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the Earth in Dominion, but the Papiſts ſay, That to the Pope is giuen all power, and the vſe of both Swords; yea, they are ſet aboue Princes. And ſurely to ſum vp theſe foure points together, Idolatry, magnifying of their owne Merits, ſtarſuing of Soules, and intolerable Pride, their Corruption is abominably eminent, ſo that it muſt bee a blinde man that ſeeth it not, and a Whores fore-head that confeſſeth it not. And aſſuredly for foure tranſgreſſions and for fiue, if not fiftie, God will certaine puniſh them, eſpecially for theſe crying ones, by which God himſelfe hath his honor communicated to Stockes, the Son of God hath this honour diuided with the ſonnes of men; Thoſe which are called

Gods

Gods are ſubiected to the pride of the Man of Sinne, and the Church of God for whom Chriſt dyed and ſhed his bloud, hath their bloud ſpilt by ignorance, and not knowing the Councell of God, *Acts* 20.27. So by theſe ſhort patternes we may know what kind of ſtuffe their Religion is made of; yea, to what a Religion they haue tied themſelues, by the ſacred and fearefull bands of Canons & Curſes. Since then they haue bound themſelues to their diſeaſes, what remaynes to vs but this? *Curauimus Babylonem, & non eſt ſanata abeamus quiſque in terram ſuam: Come out of her, come out of her my people, that ye be not prtakers of her ſinnes, and that yee receiue not of her Plagues.*

CHAP.

Chap. IX.

A cure of that Monasticall Melancholy, that cuts off a Christians hands, and turnes him all into eyes.

Chrysostome speaking comparatiuely of an actiue & contemplatiue life, *preferreth the vertue of the actiue before the contẽplatiue, of the Priest, before the Monke; as of a King before a priuate Man. For hee saith, the contemplatiue Man sayleth in the Harbour and passeth a good life, but it is in safety and quietnesse: But the actiue Man goes through the World, and yet is none of the World, he meetes with tentations, fights with them, and ouercomes them, he

* De Sacer. lib. 6.

he steereth his course aright, through stormie and tempestuous Oppositions. Againe, he sayth, that the Minister labours with his minde, the Monke with his bodie. On the otherside, *Gregory* * preferreth the Contemplatiue before the Actiue, and to prooue it, saith, that the Contemplatiue Man enioyeth his Creator, is already in Heauen, the World is trodden vnder him, and he feasteth on Blessednes, so that he is as farre aboue the Actiue, as Heauen is aboue Earth, as blisse is aboue this miserable and sinfull World.

* *Moral. in Iob l.6.c.18. & Ezek. l.2. Hom.3.*

Now there beeing but one Truth, how shall wee find this one Truth in this seeming diuersitie of Opinions? For Truth is only to bee found in Vnity, and not in contrarietie.

Yet

Yet by the Candle of Gods Spirit and Word, let vs seeke this Groat of Truth, that otherwise may bee lost in the darke.

First, true it is which *Gregorie* sayth, That Contemplation is heerein more excellent then Action, That Contemplation seemes to gather the fruit and Action but to sow it. So as gathering is more excellent then sowing, so Contemplation seemes to exceed Action. And as attayning the Hauen, is more comfortable then tossing in the Sea, so Contemplation is farre sweeter then Action. But yet on the behalfe of Action, must we consider two assured Truthes; First, that this World is made for another World, and it is not the place of Rest, but the way

way to Reſt, and our buſines in this World is to prouide for a happineſſe to be enioyed in another World. Then though enioying in it ſelfe bee better then working, yet vpon this conſideration of circumſtances, it may bee better to worke then to enioy; For if working here increaſe our enioying hereafter, and enioying heere diminiſh our enioying hereafter, doubtleſſe, it is better to worke in this place of working, that wee may enioy in the place of enioying, then by imperfect enioying here in a place of working, hereafter to diminiſh our ioyes in the place of perfect enioying. To gather fruit in an vndue time, abateth of the bigneſſe and ſweetneſſe. We muſt not think to haue our Heauen here, but

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wee must labour in the sixe dayes of this life to enioy an eternall Sabbath hereafter. We must heere bee turners of our Talent, that being faithfull in little, we may rule ouer much, and not thinke that binding vp our Talent we may be idle heere and glorious hereafter: we may not imagine that man had a body giuen him to liue only in his soule, but the Maker of the body will also haue the seruice of the body, and that not in workes of Pietie alone, but of Charity also; euen of mutuall helpe and benefit, as being part not of a Separation, but of a Communion of Saints.

Therefore though *Peter* thought it good to bee still in the contemplation of Glorie, and would faine haue built

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Tabernacles therein. Yet Christ carries him downe againe from the Mountaine of Vision, into the World of Action, into the company of persecuting Iewes, seducing and hypocriticall Pharisies, yea, into the winnowing of Satan himselfe. And indeed, generally the Apostles liues were liues of Action, and liues of Passion. And if these Apostles bee the foundation, and Christ the Corner stone, then are Actiue men the chiefest in Heauen, as beeing next vnto Christ, and no Contemplatiue men may euer sit aboue them: for the foundation will still be neerest to the corner stone, and nothing may goe betweene them.

Contemplation indeed is absolutely necessary, and in her

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her owne turne and time more neceſſary then Action, as *Maries* hearing in the time of Chriſts preaching, was more neceſſary then *Marthaes* ſeruing; but the ſame *Maries* action of anoynting Chriſt in a due ſeaſon, is as famous as her hearing of Chriſt. Contemplation muſt not end in it ſelfe, but it muſt proceed, and the due proceeding of it, is to end in Action. When Contemplation ends in it ſelfe, we may reape ſome pleaſure to our ſelues, but nothing is reaped to God. But ſo it may not bee, for the end of our life is the ſeruice of God, and the ſeruice of God is Faith, working by Loue, and the fruits of Loue are good Workes; therefore we muſt proceed as farre as theſe good Workes, or elſe

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wee are ſhort of the end and ſcope of our life appointed by God.

And *Gregory* himſelfe confeſſeth, that the Contemplatiue Life is barren like *Rahel*, and the Actiue fruitfull like *Leah*, euen fruitfull in ſauing of ſoules. Now *Rahel* pleaſed not herſelfe in her barrenneſſe, nor ſhould the Church of God, but it ſhould cry as heartily, though not ſo impatiently, *Giue me Children or elſe I dye*. Neyther doth Chriſt the Husband of the Church, loue or reward barrenneſſe, but hee deſires that wee beare much fruit, and the eſpeciall fruit, eſpecially crowned with the glory of Starres, is ſauing of ſoules. Accordingly, Chriſt when thriſe he had queſtioned *Peter* of his louing him, & *Peter*

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ter had thriſe affirmed it, Chriſt doth not ſay to *Peter*, *If thou loueſt mee, be thou ſtill looking on mee*, ſit ſtill and enioy mee, and reade and thinke only of me, But *Peter, If thou loueſt me, feed my Sheepe, Feed my Lambes*; which ſhewes that a life of Action and Edification is the moſt noble Fruit, & notable Effect which Chriſt expects from his Louers. And accordingly ſhall the laſt Sentence be pronounced: *Come ye bleſſed of my Father*, not who haue continually carryed me in your thoughts, and beheld mee with your Contemplations, but yee who haue ſpiritually and corporally fed me, clothed me, viſited me in my members.

Therefore let vs take heed that wee take not heauen too ſoone,

ſoone, neyther ſpend ſo much our time, in enioying the earneſt that we abate the inheritance aſſured vs by that earneſt. And indeed (which is the ſecond thing) God deales ſo with vs in this life, that contemplation cannot be a whole imployment to Man. Therefore as before it appeared to be vnlawfull, now it alſo appeares to be impoſſible: For well doth euery Saint of God know, that the glory and comfort of contemplation laſts but ſome turnes, and then comes an ebbe of grace, a night of viſion, and perchance a long ſtorme of Satans buffettings. Eyther the Spirit withdrawes his glorious beames from the ſoule, or the ſoule it ſelfe is forſaken of the body, as not able to endure a long

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bent of high Meditations; or elſe the fleſh hath leaue to take vs downe by temptation, that the height of Contemplation may not hurt vs by an equall height of Pride. For the height of Contemplation, is made moſt ſafe and profitable to vs by the lowneſſe of Humilitie, and Infirmity is a chiefe preſeruer of Humilitie. And euen in theſe times though we haue not the ioy & ability of Contemplation, yet are wee outwardly able for Action, and we can profit others when we ſeeme wholly vnprofitable to our ſelues. Therefore to fall into a true moderation and indifferency betweene Contemplation and Action, let this be our Rule, that Contemplation nouriſh and feed Action but not deuoure it; that we contemplate

template to know God and to loue God, that we know and loue him to pleaſe him, and ſerue him in the Actions of ſome profitable vocation. We may not quench Contemplation, for it warmes the ſoule, cheereth and heateth her to action; Againe, wee muſt not exclude Action, for that is to water the roote and to pull away the buds, and ſo to preuent the fruit.

The excellency of Contemplation and Action is the Concord of them, therefore let vs bee contemplatiue that wee may bee actiue, and in our actiueneſſe ſtriue verily to expreſſe our Contemplation. For Contemplation is then moſt commendable when it is expreſſed in deeds, and not when it is meerly borne and

buried in thoughts. And it ſhall be more true glory to a true Chriſtian, amid the world to deſpiſe the world, to reſiſt it, to ouercome it, then wholly to runne away from it. Yet briefly for caution, let no man take any more to his taske, then he is duely called to, and his ſtrength can beare: let not the horſe take on him the burden of an Elephant, neither let men in danger themſelues farther in ſecular imployments, then grace giues them good hope to returne with ſafety.

I will conclude in the ſaying of [c] *Gregorie*. The holy beaſts did goe and returne, and did goe and not returne: So the Saints they goe from their ſinnes, and returne no more to them, but in another kind of going, they goe from Contemplation;

c *Gregor. in Ezek. homil 5. & in Iob. lib. 10. c. 11.*

plation to Action, and returne again from Action to Cõtemplation; for theſe continuall returnes nouriſh and refreſh each other, and it is vnprofitable or vnpoſſible for a Chriſtian to continue ſtill in one without returning to the other. Thus doing, we ſhall be thoſe labouring Contemplators, who onely are the bleſſed ones that dye in the Lord, wee ſhall reſt from our labours of Action, and our workes ſhall follow vs; and then our good Actions ſhall bee turned into the ioyes of an eternall Contemplation.

Chap. X.

Againſt hungry and pinching Holineſſe, a fooliſh craft of ſome, that if they may ſaue much here, they care not though they be ſaued but a little hereafter.

IT is a lamentable thing to ſee, not ſo much how the men of the world, but how ſome men of Religion doe fit their ſeruice for God. For in theſe men is the greateſt wonder, who profeſſe friendſhip and familiarity with God, and yet deale deceitfully with Him. So ſtedily doth Nature worke on her worke of Corruption in the Children of Nature, though hauing vndertaken a profeſſion of Grace; yea, euen in

in the very Children of Grace, though not wholly or finally, for euen *Peter* in ſomething is to be blamed, and *Barnabas* is ſeduced. *Gal.*2. Nature I ſay continues her old worke, euen the ſame which in the dayes of old ſhee wrought in the inhabitants of the Land of *Iſrael*, who being taught by the Prieſt to ſerue the God of heauen, were alſo led by Nature to ioyne the worſhip of their owne Idols to the ſeruice of the true God. The ſame doe wee too much at this day, we haue giuen our names to God, wee will needs be Citizens of of the new *Ieruſalem*, and be Pilgrims to the heauenly *Canaan*, yet wee ſtriue to build houſes in Egypt, and ſpend our mayne ſtrength for the things of that world, wherein

wee profeſſe our ſelues to bee ſtrangers.

So doe wee ioyne two incompatible ends together, as our marke and ſcope, Eaſt and Weſt, God and the World; wee ioyne together what God hath put aſunder, which is as bad as to put aſunder what God hath ioyned together. And as thoſe Inhabitants of *Iudea*, which ſerued God and Idolls, did neyther ſerue God nor Idolls, ſo theſe men ſeruing God and the world, yet cannot be perfect ſeruants of both; For true is that of our Sauiour, *No man can ſerue two Maſters*. But of theſe men which weare a double badge of a twofold ſeruice, there are diuers degrees.

One is the palpable and groſſe profeſſor, that weareth the

the badge of the world on the right ſide, and the badge of God on the left. This man in his heart writes the world firſt, and God after; yet as long as they two goe one way, hee will walke on among the foremoſt; He will heare and pray, and ſay as other Chriſtians doe, (I meane outwardly) as long as *Iobs* hedge which the Deuill ſpake of is ſafe and ſound, or as long as the glorie and wealth which the Deuill offered to Chriſt, doe not call him aſide. But if the hedge be broken vp, and the wild beaſts of croſſes or loſſes ruſh in vpon him, then he falls to the language of *Iobs* Wife, *Curſe God and dye:* or to that of the King of *Iſrael*, *Why ſhall I ſerue God any longer?* and the keyes of *Peter*

euen of Deuotion being caſt into the riuer, the ſword of *Peter* euen of a carnall wit cutting and hewing with ſhifts and deuiſes, is drawen and brandiſhed forth: or if that hedge remayning ſtrong, the Deuill doe but take him vp into his Mountayne of wretched preferment, and there ſhew him this mans liuing, or that mans goods, which may bee had with a little ſtraying from the path of Holineſſe, he preſently takes leaue of his Maſter, and ſteps aſide to fetch the two Talents of gold and the two changes of Rayment; and eftſoones comes againe, wipes his mouth like an Harlot, and ſtands before his Maſter as afore-time. Miſerable Creature that he is, being contented with the bare ſhew of hap-

happineſſe ; but though it pleaſe him to bee contented with ſhewes, yet ſubſtantially, really, and without diſſimulation to him belong all the woes pronounced on the Scribes and Phariſies, Hypocrites. Yet this benefit hee doth the Church, that he can hardly ſcandal her to any man of vnderſtanding. For his workes bewray him that he is not of vs, and his prickles being very ſenſible make it knowne that hee is a Thorne, and therefore a Vine, though growing by him cannot well in a ſlander, be ioyned with him. But let ſuch a one bee aſſured, that betweene his two Maſters hee ſhall be without a Maſter; for his chiefe Maſter the World will turne him out of ſeruice, and then God his

his pretended Maſter will not receiue him. Death ſhall ſtrip him of the Worlds fauour and aduancement, and God ſhall ſtrip him of his ſhew and vizard of Religion, and ſo being ſtarke naked, poore, and miſerable, hee ſhall be thruſt out of the gates of the Citie, and ſhall haue his portion with Hypocrites, there ſhall bee weeping and gnaſhing of teeth.

A ſecond ſort is, of thoſe that in earneſt propoſe to themſelues the ſeruice of God, yea they thinke not to ſerue the World, but yet they ſtudy and ſtriue how to ſerue God moſt thriftily, and to pleaſe him as good cheape as they can.

Theſe men indeauour mightily to finde out the vtmoſt Confines of good, and to ſee how

how farre honeſtie may poſſibly be brought to reach. For they haue reſolued not to doe euill, though they may get by it, but they are reſolued to goe for gayne, as neere euill as they can poſſibly, and miſſe it. So can wee outwardly perceiue Gods badge on their ſleeue, yet I muſt needs ſay, that in the lining and inwards of the ſame, there is a ſecret badge of the World. And ſurely I doubt the World is their chiefe end, and only that they make ſome reuerence to God as they paſſe by Him to the World. Toward the diſcouery hereof, let vs lay the rule or leuell to this doubtful man: If wee looke on a face of perfect proportion, and preſently behold another, though but of a little diſproportion, wee

ſhall

ſhall ſoone finde the fault by the compariſon.

So let vs here behold the beauty of a ſanctified Man, of a man crucified to the World, of a man of Heauen, and then ſhall wee find euen the leſſer blemiſhes of a man of Earth. The man truly renewed hath his treaſure in Heauen. There is his Reſt, there is his Happineſſe, there is his Countrie. This heauenly Man looks vpon his earthly Gods, and caſts with himſelfe, how much hee may in good ſpirituall Huſbandrie lawfully returne for Heauen, how much hee may fitly giue vnto God, and lay vp in the hands of his Sauiour, and being a good Steward (though like that vniuſt one) by all lawfull diminutions, he prouides for the increaſe of his wel-

welcome and wel-fare in the place of his laſt and eternall Reſidence. Therefore doth this Man alſo ſeeke out the bounds of goodneſſe, but it is to another end, eüen to finde how farre he may righteouſly conuert his temporall Riches to the glory of God, and aduancement of his Soule. Hee caſts with himſelfe how much hee may well ſpare for holy and charitable vſes, and withall not bee worſe then an Infidell that prouides not for his Familie.

Now hauing found out the right purpoſe of this Man, thereby as by a Rule may wee find the crookedneſſe of the other. Whereas the man of heauen hath God for his main end, and therefore leuells the World vnto God, ſtudying to con-

conuert the world to the moſt glory and pleaſure of God; the other mainly ſtudies and intends the World, deſiring to haue Gods good will towards the moſt obtayning of the World. One ſtriues to returne as much as hee may, for Heauen, the other ſtriues to returne as little as hee may, ſo hee doe not wholly loſe Heauen; one indeauours moſt to pleaſe God, the other rather not to offend him then to pleaſe him.

In ſumme, one ſtriues how much good hee may doe, by a lawfull conuerſion of his riches into good workes; the other ſtriues how much he may purchaſe, & how much riches hee may increaſe by a lawfull diminution of his good workes.

Now

Now the man that ſtriues to increaſe in riches rather then good Workes, can hardly be that good Chriſtian whoſe duty is to bring forth much fruit, *Iohn* 15.8. Beſides Experience ſhewes, that ſuch as ſtretch their actions to all poſſible lawfulneſſe, many times offend in doing things not expedient, and in leauing vndone things commendable & excellent. For things in themſelues lawfull, grow to be vnlawfull by ſuch circumſtances as make them inexpedient. This Saint *Paul* proueth ſtrongly, and examples it in the lawfulneſſe of eating meate, and in the vnlawfulneſſe of eating with ſcandall. But theſe hungry Chriſtians too readily digeſt the Scandall.

Againe, they offend often in

in the ſinnes of omiſſion, leauing good things vndone, and contenting themſelues in the abſence of poſitiue euill: yea, many times they pleaſe themſelues well, when they haue done a leſſe good worke, when they might very well haue done a greater. If money bee not taken for a Preſentation, yet it may be taken for an Aduowſon, though the greatnes of the price plainly ſhewes, that it is not all giuen for the liberty of choice, but part of it with an eye to the annuall value: And yet this annuall value is the very wages of the Labourer, and I hope wages ſhould be bought by nothing but labour.

Againe, when thou ſelleſt thy Aduowſon, thou putteſt from thy ſelfe an excellent priui-

uiledge, by which thou mights doe God an especiall seruice, and thou wilt giue another leaue to doe God the seruice, so thou mayst serue and please thy Mammon. I wish this traffick of Aduowsons would ceasse, except when they bee bestowed on Colledges, or some such persons as would amend, not impayre the disposing of them.

Another perchance is no Patron, but a Purchaser, and this man hath conscience enough, not to worke his Neighbours out of their Liuings. But his Neighbours pouertie hath need of money, and his need can coyne no money but out of his Liuing. Therefore the poore mans Liuing comes and offers it selfe for the rich mans money.

And

And here firſt we may obſerue, that to ſtrengthen the hand of the poore when it ſhakes, is thing commanded in the old Law, but perchance by this man ſcarce thought to bee Morall. Next hee ſees the liuing come a begging to him, hee hath not wreſted it from him, but it walkes voluntarily toward him; and therefore he thinkes it not vnlawfull to take a good Bargaine, when it offers it ſelfe to him. So the man that is thriuing, gets by the man that is vndoing, and the poore mans neede makes him poorer, and the rich man richer.

As for Almes, though the wants of many doe call for them, and the reward of ſupplyed wants doth perſwade to them, yet the yeerly ſurpluſa-

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ges ſhall bee conuerted into an vnneceſſary increaſe of the HEIRES Eſtate, (which perchance is to great already) rather then into the ſatisfaction of neceſſities; and ſo Ambition ſhall haue more ſeruice then Charity, though Charity promiſe a reward in Heauen.

The Sabbath perchance is kept by the minute, and the queſtion maynely diſputed when it beginnes and ends, But the great Sabbath of Sanctification, which ſhould begin and neuer end, euen a reſt from ſinne, from the workes of the fleſh, from laying on yokes and burdens on our Brethren (which are indeed the mayneayme of the other) is farre leſſe reſpected, and by many minutes, if not houres pro-

prophaned. Worldly cares and carnall deſires, like the Oxe and the Aſſe are euer toyling in the minds of many, and with their feet, trouble and defile the pure waters of Sanctification, which then are eſpecially waters of puritie, when they are waters of reſt. But let vs haſten from the Diſeaſe to the Remedies.

And firſt let thoſe that abate Gods ſeruice, for the ſeruice of the World, know that the World was made by God to ſerue man, and man to ſerue God; So is the World Gods Seruants Seruant; but then how crooked and peruerſe a courſe doe they take, that will ſeeme to bee Gods Seruants, and yet take their Seruant, and make him a Cõpetitor with their Maſter? Yea ſome-

ſometimes they will doe more for their Seruant then for their Maſter. But God is a Iealous God, and his Iealouſie burnes like fire, when he is not loued in his right place and degree, his Creature being put into a compariſon with him. God will bee loued, chiefly, and wholly, not ſecondly and niggardly. The cretures may haue their due regard when GOD comes not in place, but when God coms to be ſerued, let the whole Creation, ſtoope, yeeld, and bow vnto him. Yea, he is ſo farre diſpleaſed with the diuiding of his place vnto riches, that hee hath ſealed it with the indiſſoluble ſeale of Impoſſibility, when he ſayes, ye cannot, or it is not poſſible for you to ioyn in one ſeruice, God and Riches. Let there-

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fore our hearts giue the mayne Roome vuto God, and let the Creatures therein wayte vpon the Creator.

Secondly, Let not men content themſelues in the forbearing of both good and euill, for neyther can theſe bee knit together in one man. For if thou forbeareſt good, thou art guilty of euill, not to water a Plant when it is day, is to kill it, and the laſt ſentence of condemnation layes hold on men, not for taking away Chriſts clothes and meat, but for not giuing them to him when he needed them.

Thirdly, let not men approch to neare to the confines of euill, becauſe it is both dangerous and odious. Dangerous it is, for it is no other then the walking on Turrets, on the brinkes

brinkes of Bridges, and the edges of Præcipices. And it is a true ſaying of the Wiſeman, *He that loueth danger ſhall periſh therein.* When a man walkes in ſuch extremities of good, the leaſt ſlip of his foot makes him fall into Euill, and the falling into Euill, is the way of falling into Hell.

Therefore the wiſeſt of men (*Prou.* 14. 15.) aduiſeth thee, *Auoyd the way of the wicked, paſſe not by it, turne from it, and paſſe away.* And in the Chapter following, hee aduiſeth the Children of Wiſdom, *to remoue their way farre from the Harlot, and not to come nigh the doore of her houſe.*

Againe, it is odious for this neighbour-hood with Euill, makes a man a doubtfull Chriſtian, as the borderers be-

tweene two Countries, are not perfectly knowne what Countrymen they be. God cannot abide a Twilight of Righteousnesse; hee loueth not a doubtfull Holinesse, for hee commands a shining Light, an eminent Goodnes, and therefore askes his Seruants, What excellent thing doe ye? God will bee euidently glorified in his Saints, and hee cannot be euidently glorified but in euident good workes. As God loseth his glory, when good workes are done for ostentation, so hee loseth his glory when the goodnesse of works cannot well be discerned: So worthlesse is a worke when it is wholly done to be seene, and when it is done so slightly or scantly, that it can scarce bee seene at all.

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Let men therefore do good works not becauſe they ſhould be ſeene, yet ſuch as may bee ſeene by their frequence, by their bigneſſe, by their luſtre and excellence. *This is to walke as patternes and examples*, 1. *Tim.* 4. 12. *This is to prouide things honeſt in the ſight of all men*, *Rom.* 13. 17. *This is to haue an euident Holineſſe*, *Mat.* 5. 16.

Fourthly, let men know & renounce as an extreme folly, that temporall Thrift which cauſeth an eternall loſſe. Surely if that Lord who is Wiſedome it ſelfe, commended the Steward for a Wiſeman, that abated his temporall Reckonings, to increaſe his eternall Rewards, hee cannot but diſprayſe for a Foole, that man that wil increaſe a little periſh-

ing vanity, that hee may decreaſe an exceeding weight of eternall glory. Whereas a hundred abated heere would increaſe a thouſand hereafter, this man by a moſt fooliſh thrift will ſaue fifty here, that hee may loſe fiue hundred hereafter. Ill Huſbands they are in the midſt of their good huſbandry, and the Huſbandmen of this generation ſhall riſe in iudgment againſt them, for theſe will not ſow ſparingly, that they may reape ſparingly, but with a full hand do ſow, that with a full hand they may mow. Let vs therefore pray the Lord of the Harueſt, he that as he increſeth our ſeed will alſo increaſe our ſowing; that as he outwardly ladeth vs with the bounty of his bleſſings, he will inwardly fill vs

with the bountie that giueth theſe bleſſings, that partaking of his good things, wee may alſo partake of the goodneſſe that beſtoweth them. Then by the ſame goodneſſe which gaue vnto vs, ſhall we giue vnto others; the goodnes of God ſupplying vs both within and without; inwardly giuing vs the power of giuing, and outwardly giuing vs the matter of giuing. And to theſe men that are filled with this goodneſſe (the Mother of good Workes) is eſpecially recommended that ſaying of S. *Paul*, *Hee that prouides not for his owne, is worſe then an Infidell.* To ſuch I ſay it belongs, who are likely to ſtray too farre on the right hand of Bounty, and not to ſuch who moſt commonly abuſe it for the defence

of their left-handed Parſimonie. This place is to limit thoſe that are exceſſiuely good, not to ſtop and bound thoſe that are not yet good enough. Wherefore goe on boldly a good way farther, for there is yet a good diſtance betweene this place and thee, except thou art in doubt of being too good.

There is yet a third ſort, which I would only name, and I wiſh that there might be no Examples of ſuch hereafter knowne in *Gath*, nor ſpoken of in *Aſhdod*, and that is, when they that beare the true marke of God in their foreheads, and haue ript off the Badge of worldly loue from their harts, yet in ſome ſleepe of their conſciences, the enemie ſoweth ſome Tares of worldly Luſt,

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Couetouſneſſe or Ambition. *Dauid* ſinned in one kind, and no doubt, men of perfect hearts ſinne in other kindes, and ſingle Actions of ſinne, iſſue from them that haue an habite, or rather a nature of Grace. God hath left the Canaanite in vs to exerciſe vs, to humble vs, that wee may haue an Enemy to fight againſt, before we weare the Crownes of Glory, and that we may haue a patterne of our corruption to humble vs as the Valleyes, before we receiue his ſhowres of Grace and Mercy from thoſe hils from whence commeth our Saluation. What remaynes but that we fight like men, for the killing of that old man which fighteth to kill vs? While we ſtand, let vs ſtand in humility, taking heed leſt wee

fall; and this humilitie which makes vs take heed leſt wee fall, will beſt keepe vs from that falling whereof wee are to take heed. And if wee doe fall (as what man liueth that ſinneth not) let vs riſe by giuing our hand to Chriſt in Faith and Repentance, who by his bloud waſhing vs, and by his Spirit quickning vs, will raiſe vs againe & ſet vs on our feet, *That we may run the way of his Cõmandements.* Neyther let the wicked in the fals of the Godly magnifie themſelues, and deſpiſe the other, as ſuch Phariſies vſe to do, for though theſe two did the ſame kinde of fact, yet the fact is different. The godly man fals by infirmitie, as by the weight of his body, or ſlip of his foote, the wicked fals with the ſwinge of his

his will, as if hee ran his head againſt the Rockes. The godly man hates his owne fault and ariſeth from it, the wicked man neuer truly hates it, neuer heartily forſakes it. Yea, the godly man is bettred by his fals, and by falling ſtands the more ſtrongly, becauſe the more humbly and warily. And finally, though hee paſſe by ſome particular frailties, yet vpon the whole he is ſtill better, and growes from ſtrength to ſtrength vntill he appeares before God in Sion.

Chap. XI.

An Errour that forbids men, though mortally diſeaſed, to be cured by a ſicke Phyſician.

THere is an Errour, which though it poſſeſſeth not many, yet ſome it poſſeſſeth ſtrongly; and this is a great miſchiefe belonging to it, that they thinke themſelues better then others for being deceiued, and ſo they become angry with thoſe that would cure them, becauſe they ſeeme to indeauour, not to take away an Errour from them, but to depriue them of their Eminence.

Their miſbeliefe is this, That none but ſanctified Preachers can teach vnto Sanctification

cation and Saluation. And first for a generall remedie, I desire these men to consider, that as in naturall, so in spirituall fire, there are two things of especiall and inseparable vse, the one is Light, the other Heate.

Let the heate of Nature make a mans body neuer so actiue and able, yet if the eyes be shut vp so that this heate by the inward light which it makes, cannot entertayne the outward light, the more actiue and stirring this man is, the more hee stumbles, and the more hee fals. Euen so in the things of Grace, if a man will separate heate from light, hee diuorceth those that in the spirit are ioyned together, and therefore it is likely that such are Saint *Indes* men; separaters,

ters, ſenſuall, not hauing the ſpirit. For where the ſpirit is, there light is the guide of heate, and ſuch are led by euident Truth, not by blind violence.

But to meete with their Errour more particularly, I will firſt lay my foundation, and it is this, An aſſured diſcouery of the true cauſe of mans Saluation. Not to runne into byewayes, the true way to life, is Chriſt, *The Way, the Truth, and the Life. Chriſt our life ſhall appeare*, ſaith *Paul*, and againe, *Our life is hid with Chriſt in God.* More particularly, Chriſt entring into man, doth aboliſh the olde man, which is the bodie of Sinne & Death, and giues vs the new man, wherein is included a right of Inheritance vnto Life

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Eternall. The bodie of ſinne, by ſinne had bound vs vnto death, and by Dominon had bound vs to ſinne, but Chriſt Ieſus entring into vs by his Spirit, by his Death freeth vs from the Death, to which we were bound, and by his ſanctifying Grace, freeth vs from that Dominion by which wee were bound vnto ſinne. So from henceforth, *neyther ſinne nor death haue dominion ouer vs, but the free and freeing Spirit of Chriſt dwels in vs, whereby we are ſonnes and heires of Life Eternall, Rom.* 8.14. *&c.* I will ſumme all vp in the words of Saint *Peter*, 1.1.1. *We are elect by God the Father, through the ſanctification of the Spirit, and the ſprinkling of the bloud of Ieſus Chriſt.* But this, thou wilt ſay, thou doubteſt

not,

not, but confeſſeſt that the Trinitie by Chriſts humanity ſaueth vs, but thou ſayſt, that this Saluation is imparted to vs by the Miniſtery, and the defect of the Preacher may ſtop the benefit of the hearer. I confeſſe indeed if his defect be in preaching, then there is an abatement of the benefit of hearing, but if his preaching be ſound and ſufficient, Gods Word ſoundly vttered by him is able to ſaue vs, without the Preachers Goodneſſe or Sanctification. The Preacher is *Vehiculum verbi, & verbum is vehiculum Chriſti, & Chriſtus eſt fons vitæ*; The Preacher brings the Word, and the Word brings Chriſt, and Chriſt brings Saluation. If now the heart of man doe but open that the King of Glorie may

may enter in, ſaluation is come into his houſe. And ſurely if the ſpirit within open, when the Word without knockes, or Chriſt in the Word, there is an entrance of Life eternall.

So is it brought to this narrow poynt, That when the Spirit meets the Word in the heart, and opens to it, Chriſt enters in the Word, and there is but this left to ſay, That the Spirit hath ſo tyed himſelfe to the goodneſſe of the Miniſter, that he will not open the heart of the hearer, except he heare a holy Teacher. But this is a fearfull ſaying, and worthie of deteſtation. This is to tye the free Spirit of God vnto Man whoſe libertie Chriſt hath taught, ſaying, *The Spirit bloweth where it liſteth.* This were to make the Spirit

to

to ſtand in need of his owne graces, and to bee beholding to the grace of the ſpeaker, to giue grace to the hearer. This were to bring Chriſtians not to receiue their ſaluation from the fulneſſe of Chriſt, but partly from the fulneſſe of the Miniſter. Then it might be truly ſayd, that *Paul* were ſomething, and *Apollo* ſomething, whereas St *Paul* ſayth, they were nothing, but God onely that gaue the increaſe. Then might we be baptized into the name of *Paul*, for from whom wee receiue the grace of Baptiſme, in his Name may wee receiue Baptiſme. This were to ouerthrow St *Pauls* Aſſertion, and to breake his golden chayne in pieces, who ſayth, *that Faith commeth by hearing, and hearing by preaching*, for

for by this noueltie hearing, doth not ſaue vs except the Preacher bee alſo ſaued; ſo where *Paul* tyeth Faith to hearing, theſe haue vntyed Faith from hearing, except the Preachers goodneſſe tye it vp againe. But what did our Sauiour Chriſt meane to cauſe his Diſciples to heare the Scribes and Phariſes in *Moſes* chayre, whom he termed Hypocrites, and on whom he heaped his woes? Either Chriſt commanded them to doe that which was vnprofitable, or theſe men vainly condemne that which Chriſt commanded. And *Paul* reioyceth that Chriſt was preched by enuious and perſecuting Preachers, and I hope perſecutors are not likely to be ſanctified. Surely it is the beauty of Chriſt Ieſus, that rauiſ-

rauiſheth a ſoule, touched and warmed by the Spirit. It is not eſſentiall to the mooving of Loue, that the Painter himſelfe be handſome, ſo his picture bee euident and liuely, and the comlineſſe of the perſon repreſented admirable. If the Painter be vnlike his owne picture, the beauty of the picture diſgraceth his vglineſſe, but remaynes louely it ſelfe. Who is there, that if he were condemned to death (as wee are all naturally to death eternall) but would gladly receiue a pardon from the king by the hands of a condemned man? Surely the eye of a man touched by the Spirit, doth looke more ſtedily on the happineſſe of the meſſage, then the miſerie of the Meſſenger. For God ſends ſometimes a meſſage of happi-

happineſſe, by a Meſſenger that is miſerable, as hee ſent bleſſings to *Iſrael* by the mouth of curſed *Balaam*.

This is true, though it bee obiected, that vnſanctified men are not called, and not being called, are not ſent. For *Iudas* (a worſe then *Balaam*) had the calling of an Apoſtle, was ordayned to preach, and to caſt out deuils. *Mark.* 3. 14. and obtayned part of the Miniſterie. *Act.* 1.17. God giueth not his gifts in vaine, but they are for the edification of the Church. So is the gift of Prophecie. 1. *Cor.* 14.4. *Eph.* 4. 12. yet many that haue this gift of edification ſhall be commanded to [a] depart for want of Sanctification. Though they looſe the priuate benefit of the gift of God, yet God will not

a So it ſeemes the promiſe of ſhining like the ſtars for conuerſion of ſou'es, Dan. 12.3. hath an implicite condition of godlineſſe which hath the promiſes of this life and that to come. 1. Tim 4.8.

not looſe the fruit of his owne gift which hee gaue for the publike.

Wherfore let not the Preacher looke into the ſoule of his Hearer, to find his ſaluation in his Hearers conuerſion, for hee ſhall not find it there, but in his owne Soule, if there he find Sanctification. Neither let the Hearer looke into the ſoule of the Preacher, in his Sanctification to finde his owne Saluation, for hee ſhall not find it there, but in his owne Soule, if therein he can find Faith and Holineſſe. Surely the dayes of perſecution had not this wantonneſſe of Hearing, but they reioyced (as the Spouſe in the *Canticles*) by any meanes to heare newes of him whom their Soule loued.

But

But whereto doth all this tend? To giue encouragement to a wicked Miniſtery? God forbid. I wiſh verily that all the gatherers of Saints were Saints, and that thoſe who expreſſe a ſcandalous [b] contrariety to Sanctification were remoued, if incorrigible. For no doubt, though ſuch may quicken ſome by their doctrine, yet they kill others by their example, and a man-killer is not fit to be a Miniſter, whoſe very Trade is Saluation. Beſides, though a Miniſters goodneſſe giue not the *eſſe* of Saluation, yet no doubt it giues the *melius eſſe*. For a Miniſter that liues well, is a double Preacher, hee preacheth both by words and workes; ſo he preacheth with a witneſſe, and his life is a witneſſing

b *Tit.* 1. 7. *S. Gregor. de paſt. cura. lib.* 1. 2. *Hooker lib.* 5. *ſec.* 81.

neſſing or Martyrdome of his doctrine. But the good Preacher and euill Liuer, is but a ſingle Preacher; yea, he labors by his Life to confute his Doctrine.

Now where the Spirit ſpeaketh twice by Illumination and Sanctification, he is more heard then where he ſpeaketh but once. Surely the liues of Saints and eſpecially of Miniſters are the liuely bookes of the Ignorant, and in them ſhould they reade the Characters of Vertue and Holineſſe.

But my purpoſe is this; Firſt, that God alone may haue the glory of our Saluation, and that with the Virgin, our ſpirits may reioyce in God our Sauiour. It is the finger of the Spirit, iſſuing from Chriſt

Ieſus

Ieſus that giues life to the Letter, and brings the aduantage of the New Couenant aboue the Old, by writing Gods Word in our hearts, which the old Law could not performe.

Secondly, I deſire that the Miniſters would turne away the eyes of the people from their goodneſſe as the cauſe of their Saluation, ſaying with the Apoſtles, Why gaze ye on vs, as if we by our owne power or vertu had made you whole. The God of *Abraham*, *Iſaac* and *Iacob*, hath glorified his Sonne Chriſt Ieſus, and his power, not our goodnes doth giue this perfect ſoundneſſe.

Thirdly, I deſire that Hearers would not refuſe Chriſt Ieſus, liuely offered and deſcribed vnto them, though they know

know not the holineſſe of the Preacher. Let not any turne the Church into a Iudgement ſeat, and cenſure their Miniſters Life, while they ſhould heare his Doctrine. This is to bee Iudges and not Hearers. I wonder what ſuch Hearers would doe, if they had beene in Iſrael when *Salomon* preached after his many ſcandalous ſinnes, which made his Sanctification doubtfull to many. But let the ſame *Salomon* aduiſe thee, *Bee not raſh with thy mouth, but bee more neere to heare, then to offer the ſacrifice of fooles.* Say with *Samuel, Speake Lord, for thy ſeruant heareth*; and not Heare Lord, for thy ſeruant ſpeaketh; and what ſpeakes hee? damnation of the Preacher. Let vs rather looke on our own

own miſeries and defects, then on the Miniſters, and then we ſhall haue more mind to ſeeke our own cure from the Word: then to examine whether hee bee ſicke that would cure vs. Let vs not doubt but if the ſeed be good, and the ground bee good, it will bring forth much fruit whatſoeuer becom of the Sower.

Chap. XII.

Spirituall Wickedneſſe in high places, and the Remedie of it.

IT hath beene a great cauſe of the miſerie of the Church in generall, and of the members of the ſame Church in particular, that ſpirituall exaltations

haue begotten carnall gloriations, and that the Fleſh hath lifted it ſelfe vp by the increaſes of the Spirit, as the Froth mounts by the flowing of the Water. And how can it chuſe but draw Miſery, when it procures an Almightie Wrath, which Wrath is attended with an equall Vengeance. And if any would doubt how it ſhould procure ſo terrible a Wrath, let him but behold the miſ-ſhapen vglineſſe and abſurd inconſequence of this Sinne, and it cannot but anger his eyes, and much more the pure eyes of a moſt holy God, who cannot abide to ſowe good ſeed and to reape Tares, to plant the nobleſt Vines and to gather the ſowreſt grapes. But firſt let vs conſider this ſin how it growes, and then how

vgly

vgly it is when it is growne. This Sin comes to his growth thus. When God out of the riches of his Grace, powreth on man the gifts of his Spirit, by which he riſeth vnto a ſpirituall excellence, and perchance thereby to ſome outward dignitie, then the Fleſh mounts vp ſtraight to manage and enioy the fruits and iſſues of the Spirit; So what hath beene gotten by the Spirit, hath beene eaten and digeſted by the Fleſh, and ſo Grace haue beene brought to nouriſh her whom ſhe ſhould chiefly haue ſlayne. This is the infirmitie of wretched Mankind. Sinne is ſo faſt wouen into our Fleſh, and among ſinnes eſpecially Pride, that the Fleſh moſt vnſenſibly will bee proud, when her Foe the

Spirit proſpers, though indeed the proſperitie of the Spirit by the kindly operation of it, ſhould bee the deſtruction of the fleſh. *Occidat modo imperet*, ſayth the Fleſh, I will aduenture my life', ſo there may bee that excellence by which I may aduance my Pride. And as this is ſtrong in the Roote, ſo it hath beene generall in the Fruit, it hath ſpred his effects from the Cedar of *Lebanon*, to the Hiſſop on the wal, frõ him that aſcends aboue the clouds and will be like vnto the moſt High, to the lowly ſhrub that growes in the humble Vale. For this very Sinne hath puft vp the Man of ſinne vnto his monſtrous hugeneſſe, that he is growne to bee the king of the children of Pride, and this infirmitie indangered the moſt humble

humble St *Paul*, who gloried in diſtreſſes, ſo that hee had need of buffetting. In the one the Hornes of the Lambe defend and maintaine the mouth of the Dragon, and in the other the tranſcendence and abundance of Reuelations, which were aboue the vtterance of Man might haue lifted vp his conceit to haue thought himſelfe to bee more then a man. And as I can hardly thinke any prouder then the king of Pride, ſo I can ſcarſe thinke any humbler then St *Paul*, and therefore I thinke all men haue a degree of this Corruption, and that more or leſſe as they approch in likeneſſe to the pride of the man of ſin, or as they com neer to the humilitie of bleſſed St *Paul*. And let not men altoge-

ther look vpward or outward, to find this ſinne either aboue or without them, but let them looke into themſelues, and they may find as much Geometricall Pride in themſelues as they doe Arithmeticall Pride in others, as much Pride proportionably to their Low places and Graces, as others haue to their Higher gifts and Dignities. Yea, it was not true only in the Time of *Diogenes*, but it is true now alſo, That ſometimes a greater Pride below, goes about to pull downe a leſſer Pride aboue. Yet I muſt needs confeſſe that a little Pride aboue is in this more offenſiue, becauſe more conſpicuous, and there an example of Pride doth moſt harme, where a patterne of Humility would haue done

done moſt good. But now let vs goe aſide to behold the vglineſſe of it, and perchance the very ſight of it may ſerue for a Remedie. What is more monſtrous then that which is moſt vnreaſonable, and what is more vnreaſonable then on Chriſt to build Antichriſt, on the Spirit to graffe the Fleſh, and vpon Grace to mount the corruption of Nature. What agreement hath a carnall tumour with Spirituall excellence, what intereſt hath Corruption in Sanctity, the Old Man in the New? Wherefore let the houſe of *Iſrael* bee the Fleſh, and the houſe of *Dauid* the Spirit, and then *Iſrael* may truly ſay, *What portion haue wee in* DAVID, *and what inheritance in the Sonne of* ISHAI? Neyther let any thinke that

the height of the Fleſh can be any grace or preſeruatiue to the eminences and dignities of the Spirit. For Pride can not procure ſafety or proſperity, ſince it drawes the reſiſtance of God and the hatred of men. But there is a Spirituall vigour and authoritie, which agrees both with humilitie and eminence, and this keepes men in a true ſtate of minde, free from that Pride which makes a man the enemie of God, and free from that baſeneſſe which makes a man the ſcorne of men. For wee may not thinke of an humilitie which is oppoſite to the dignitie of the Spirit (yee true Nobilitie of the Soule) nor to diſpenſatiue vigor; (for vertues are not contrary) but on that which is contrarie to a car-

carnall Tumour, a needleſſe ſwelling, a weed of the Fleſh. And ſurely (that we may farther ſee the abſurditie of this Pride) wee can vſe no better meanes for the begetting of Humility, then the conſideration of thoſe excellencies on which the Fleſh vſually begetteth Pride. For doeſt thou enioy a great meaſure of Gods chiefe Graces? Doe but as *Iacob* did, Take but one of the leaſt of theſe Graces and ſet them in one balance, and thy ſelfe in the other, and the voice of Humility cannot but break out of thy mouth, *Lord I am leſſe then the leaſt of thy bleſſings.* If with *Dauid* in one ſight thou beholdeſt thy own naturall corruption & miſery, and the great workes which God hath wrought both in

thee and for thee, Humility muſt ſpeake out of thy mouth as it did out of *Dauids*, *Lord what is man that thou art mindfull of him, and the ſonne of man that thou regardeſt him?* And thy Pſalme ſhall beginne and end not in thy owne excellence, but in the excellence [a] of God; *Lord how excellent is thy Name in all the Earth?* Surely if thou takeſt a true account of what thou haſt receiued of God, thou haſt taken a true account of what thou oweſt him; now the more thou haſt receiued, the more thou oweſt, and the more thou oweſt, I hope thou wilt not bee the more proud, but the more humble. Though God alloweth thee enioying of his graces, yet thou oweſt him the ſeruice & glory of them, there-

a *Pſal.* 8.

fore

fore think as well of the greatneſſe of thy obligement as of the greatneſſe of thy exaltation by them. The more graces thou haſt receiued, the more ſeruice doth God exſpect, and a larger account. And though the man that ſits downe and ſwells in Spirituall excellencies, ſeemes to be at his Reſt and iourneys End, yet be not thou emulous of him, for hee hath taken his reward before his time. The true and kindly reward of Spirituall graces is a Spirituall happineſſe, which being put ouer to another life (which alſo is Spirituall) he is altogether ſhort of it, who in this life indeauours to find it. Hee that in Spirituall graces aymes at temporall rewards as his chiefe ends, this man makes the Spirit a drudge to the

the Fleſh, he makes the Iſraelite to build Towers for the Egyptian, he hath begunne in the Spirit and ends in the fleſh, and woe be to him whoſe end is worſe then his beginning. 2. *Pet.* 2. 20. But let Spirituall honour and aduancement, be vſed and employed by the ſame Graces by which they were gotten, and let Grace then floriſh and fortifie moſt, when it is moſt manured, dreſſed and encouraged. The higher Grace is aduanced and rewarded, the more power, and the more matter it hath for good workes. A man truly Spirituall knowes his owne dignitie and nobililie, that he is a ſonne of God, a Citizen of Heauen, an inheritour of a kingdome, and hee doth not value any worldly honour equall

quall with this. Therefore for any outward additions, hee will not abate his inward excellence, neither will he giue away the greater for the meaner. But he ſayth to outward dignities as God ſayd to the Prophet; *Let them returne to thee, but returne not thou to them.* He will haue outward things by a Spirituall vſe to become Spirituall, but he will not ſuffer himſelfe who is Spirituall, by Carnall things to be made carnall. If Religion beget wealth, he will not ſuffer the daughter to eat vp the mother, but the mother commands the daughter & keepes her in obedience to that which bare her; otherwiſe it were a moſt notable ſacriledge, to take the things of the Spirit from the Spirit, and to giue them

them to the fleſh and the very prophaneneſſe of *Belſhazzar*, to drinke carnall carowſes in the ſpirituall Veſſels of the Temple.

But let vs remember the hand of God was againſt him on the Wall, and the hand of God was quickly vpon him with a finall ouerthrow. Knowing therefore the terror of the Lord, let vs ſtriue to pleaſe him, let vs feare to offend him, and this ſhall wee doe if we follow our Sauiours counſell, *by giuing the things of God vnto God.* Neyther let any man thinke it an eaſie thing in outward aduancements, to continue inwardly ſpirituall, or to vſe outward things in a ſpirituall manner. For proſperity hath bin found a moſt dangerous temptation,

and

and it requires great care and a ſtrong ſpirit rightly to mannage it. There is ancient league betweene our fleſh and the World, the knot where of though it bee cut by the Circumciſion of the ſpirit, yet the ſmiles and glances which the World caſts on vs in outward glory and proſperity, doe eaſily awake the loue that was layd to ſleepe, and entiſe the fleſh to renew her firſt Friendſhip with the World. Therefore hath hee need of the faith of *Moſes*, that will refuſe the pleaſures of ſinne, and change them for the coldnes and abſtinence of Mortificatiõ. But let him with *Moſes* haue an eye to the recompence of the reward; and that ſight will make him reſolute. Let him remember the

good

good Seruant, who the more Talents hee receiued of his Maſter the more hee increaſed (not to himſelfe) but to his Maſter, And the more Talents he increaſed to him, the more Cities he receiued of him. *Let him*, with Saint *Paul, not looke on the things that are ſeene, but on the things that are not ſeene, becauſe the things ſeene are but temporall, but the things not ſeene eternall*; and then if hee be wiſe hee will vſe things temporall for the aduancement of things eternall, and not loſe things eternall by a carnall fruition of things temporall.

To conclude, if the man that hath inward Graces, by thoſe Graces haue gotten a ſpirituall Eminence, that hee ſhines as a greater Starre from which

which the leſſer differ in Glorie, let him indeauour to preſerue and increaſe his excellence, as well as to obtayne it. This ſhall he doe if hee adde one Grace more to the reſt of his Graces, and that is Humility. For Humility is a Grace that is the keeper of Graces, yea, it is an increaſer of them. So a Chriſtians chiefe way of aſpiring is by Humility, and by lowneſſe to be exalted. On the otherſide, if Grace be followed by Pride, Pride leſſens that wherein it ſeekes to faſten her rootes, ſo that the more proud a man is of Grace, the leſſe cauſe of Pride he is likely to haue, for Grace will leſſen as Pride increaſeth.

Againe, hath thy inward excellence receiued the addition of ſome outward Dignitie,

tie, let the ſpirit that got it command it, doe thou make it ſpirituall, and let it not make thee carnall. Doe not thou loſe that which thou art, for that which thou haſt, but bee thou ſtill thy ſelfe, and let the things of Nature bee the ſeruants of Grace. Be thou ſtill ſpirituall in thy affections, in thy actions, for if thou abide in the ſpirit, thou abideſt in thy excellence, and if thou goe from the ſpirit to the fleſh, thou goeſt downe really, though thou mounteſt imaginarily, for the top of the fleſh is too bad to be the footſtoole of the ſpirit. But if thou abide conſtant in the ſpirit, & thereby art poſſeſſor of thy owne ſoule, and a commander of things tranſitorie, thy ſowing to the ſpirit ſhall make thee

to

to reape of the ſpirit, and thy Harueſt ſhall bee life euerlaſting.

Thou ſhalt alſo ſtop the mouthes of them that ſpeake euill of Dignities, and for the abuſe would take away the vſe. Thou ſhalt bee called a builder of Sion, and a repayrer of the breaches of Ieruſalem. But on the otherſide, *They that ſow to the fleſh, ſhall of the fleſh reape corruption. They that build vp a Babell, ſhal be ſtricken with confuſion. They that partake with the Harlot in her ſinnes, ſhall partake with her in her plagues: and* * *one of her chiefe ſinnes is Pride, and her plagues are Mourning, Famine, Death and Fire.* Their ſoules ſhall be baniſhed from the Tree of Life, which is the extremity of hunger,

* Reue 18 7,8.

They

They ſhall be ſent into weeping and gnaſhing of teeth, which is the moſt bitter mourning, and to the ſecond Death, *where the Worme dyeth not, and the fire neuer ſhall be quenched.*

CHAP. XIII.

A double fault in teaching, one that fretteth the whole fleſh, the other nouriſheth the proud fleſh; one thinkes to ſaue men by angring & deſpiſing them, the other will not ſaue them, rather then offend them.

OVr Sauiour CHRIST ſayth, *Wo to you when all men ſpeake well of you:* and Saint *Paul* ſayth, *I ſeeke to pleaſe all, that by all meanes I may winne ſome.* In theſe

these two Sayings, there is a shew of Contrariety between the Master and the Seruant. Christ accounts them accursed with whom all are pleased; and yet *Paul* striues to please all, though those with whom all are pleased bee accursed. And according to the misinterpretation of these two places, haue risen two Errours, the one of them that thinke their Ministery neuer well set on worke, or sufficiently confirmed, vntill it hath stirred vp the whole World against them: The other of them, that thinke it the chiefe discretion of their Ministery, not to speake any thing which by a reproofe of euident sins may hazard the loue of any of their hearers.

But Verity being euer the Com-

Companion of Vnity; and Chriſt and *Paul* ſpeaking both infallible Verity, they are certainly at Vnity. Now this Verity like a right Line will plainly ſhew the crookednes of both theſe Errours: and this Vnity will condemne their contentiouſneſſe that fal out about the defence of Errours.

Chriſt ſpeakes not to this end that the Miniſters ſhould labour for hatred, or ſtriue that men ſhould ſpeake ill of them, but he ſayth; That the ill ſpeeches of men, are ordinary conſequents of a faithfull Miniſter, yea, a faithfull man. Hee doth not tell the Miniſters that they ſhould follow hatred, but he tels the Miniſters that hatred will follow them. Hee doth not ſet the Miniſter

by

by the eares with the World, but hee ſaith, the World will take the Miniſter by the eares. Hee is of Saint *Pauls* minde, that he would haue the Miniſter in all indifferent things to pleaſe all, but yet he denounceth that, though ſuch courſes be taken of pleaſing, yet the very exerciſe of the Miniſtery will moſtly get diſpleaſure. And heereof no better example then *Paul* himſelfe, with whom though ſtriuing to pleaſe all, yet the moſt of all were much diſpleaſed. So that both theſe Sayings may bee harmoniouſly contracted into one ſentence, Striue to pleaſe all that you profit ſome, yet ſtriuing to pleaſe all be ye ſure that ſome will bee diſpleaſed; For the Seed of the Serpent will hate Seed of the Woman

and,

and the World that only loues her own, will hate them that are not of the World. But that we wander not on eyther hand into theſe diuers Errors, let vs find out the right paths of truth, euen the true Lawes of pleaſing and diſpleaſing. In pleaſing let this bee the firſt Law, That Miniſters are to propoſe a good end in their pleaſing; they muſt not pleaſe men to their damnation, nor pleaſe them to Gods diſhonour, nor for their owne vaine glory; but they muſt pleaſe them to ſaue them, and to bring them to ſerue and glorifie their Creator.

Secondly, they muſt pleaſe them in things lawfull; euen in things good, or at leaſt indifferent. They may not pleaſe them in euill, that good may

may come thereof, neyther may they ſooth them in their ſinnes, which is to edifie the Kindome of Satan, but if there bee at any time a conniuencie (at no hand may there be a combination, nor incouragement) it muſt bee for the more profit; euen to watch a better oportunity; And ſtill be it prouided, that no perfect peace by any meanes be made with ſinne. Aboue all, let a Miniſter ſtriue to pleaſe in holineſſe of life; for the beautie thereof hath often ſtolne away the hearts of the gain-ſayers, and gained their affections euen againſt their wils. Yea, let his Geſture haue an amiable comelineſſe, befitting one that is a Man of God. And ſuch is a graue Humility euen without Pride or Baſenes, not carnally

nally but ſpiritually, both confident and humble.

Thirdly, let them pleaſe them in the wiſdome and diſcretion of their Diſpenſation. Let them giue the great Ones their Honours and Reſpects, let *Feſtus* be called Noble, and let King *Agrippa* haue his commendations of beleeuing the Prophets, for this is not to giue Titles or to call good euill, but to ſpeake truth and to giue honour to whom honour belongeth.

A wicked Man may be outwardly honorable, and thou mayſt not rob him without, becauſe hee is alreadie robbed within. Thou mayſt caſt him downe by ſpirituall iudgement, but not degrade him of his temporall dignity; thy weapons are ſpirituall not carnall

nall, and thy Masters Kingdome is not of this World. If thou doe otherwise, rayle on the Pope as much as thou wilt, thou art surely a limbe of him; for he robs men wholy of temporall honour, for spirituall offences, and thou robbest them in part. But thou shalt prooue thy selfe an ill Fisher for soules, if thou wilt not bayte thy doctrine or behauiour, with that sweetnesse or ceremony by which the fish will byte the better, and be the sooner caught. *Eccl.* 12. 11.

In summe, know the estate of thy Flocke in particular, & to bee to euery one a seuerall Man in thy priuate conuersation, and still one man in the publike. Be that to euery Man by which thou mayest winne him most; For thou must bee

all for gaine, a true Worldling, but of another World.

Thirdly, in indifferent things, as lawfull and decent recreations allow them; yea, sometimes therein ioyne with them. God that filleth vs with food and gladnesse, allowes these blessings especially to his blessed ones, the rest haue it by stealth. Let vs not make the gate of Heauen narrower then God hath made it, neyther let vs make Religion a ghastly thing by vnnecessary opposing of Nature, for the businesse of Religion is not to crosse Nature created, but Nature corrupted; euen our Corruption, not our Creation. Yet in Recreation both Decency and Sobriety must bee regarded. Besides, thy presence may restraine or reform

sinne;

ſinne; But indeed if there bee anvnreformable courſe of ſin, as blſphemy, &c. I know not well how to allow any patience of wickedneſſe, neyther how the conuerſation of the Sodomites can be at the ſame time vnto *Lot* both a recreation vnto his minde, and a vexation to his ſoule.

Laſtly, pleaſe them by outward profiting them. If almes, hoſpitality, a milde exaction of dues may winne them, ſhew with *Paul*, that thou ſeekeſt not theirs, but them. And now as concerning a generall diſpleaſing, farre be it from vs to make it eyther a vertue or a touchſtone. It is not to be proſecuted as a buſineſſe, nor taken for a marke. Chriſt indeed makes generall pleaſing an ill ſigne, but generall diſpleaſing

hee makes not an infallible good ſigne, for euen the wicked Iewes, as *Paul* ſayth, are contrary to all men, *Yea to all men they are a reproch.* But the true and laudable diſpleaſing muſt bee impoſed, not ſought and impoſed for duties abſolutely neceſſary, and performed in due manner. It muſt be for the profeſſion or practiſe of that Truth, which to conceale will be to the loſſe of Gods glory, or for the reproofe of thoſe ſinnes which the ſame glory cannot ſuffer to bee vnreproued. Yet muſt theſe things bee done with a hearty deſire, that they may pleaſe ſince it is a true Rule, That it is a fooliſh kinde of Rhetoricke to alien his affections, whoſe iudgement thou ſeekeſt to gaine; And moſt true,

That a Christian ought to seeke peace with all men, and to doe all things in loue. Vnauoydable and impoſed perſecution is the Crowne and reioycing of a Christian, and he is neereſt the twelue Thrones, that is neereſt the Apoſtles in neceſſary loſſes for Christs ſake. But let vs not ſnatch ſuch glory out of Gods hands, nor with the ſonnes of *Zebedee*, intrude our ſelues into the right and left hands of Christ, for they only ſhall haue theſe ſeates to whom they are appointed of the Father. If God call vs to Confeſſion or Martyrdome, let vs runne to it, or at leaſt run to him by Prayer that he will enable vs to run, and that ſo wee may obtayne. But if God call not, but wee runne without his call, let vs

know, That that running makes Confeſſors and Martyrs of the Deuill.

CHAP. XIIII.

The Diſeaſes of Repreſentation, which infect by the eye and eare.

IT was a cleere Truth which the Poet ſaid; *That pierceth deeper into the heart which enters by the eye, then that which enters by the eare.* Heereupon growes the excellence of repreſentation, which as it hath beene vſefull, ſo it hath beene alſo in great vſe, and the vſefulneſſe of it hath beene ſo eminent, that men haue imployed the ſtrength of their wits,

wits, to turne Eares into Eyes, euen to faſten on their imaginations, the ſame character & ſhape by hearing which hath bin beheld by ſeeing. So that though the outward gates were diuers, yet by that diuerſity, almoſt the ſame inward apprehenſion and knowledge, eyther of perſons or actions are receiued into our mindes. Hence is it that the Poet, Orator, or Hiſtorian, deſcribes a perſon or a quality, with ſuch lif, that though the Eare heare but words, yet the Eye ſees the things, at leaſt thinkes it ſees them.

And by this liuely portraiture of wit, the matter is ſo euidently preſented to the imagination, and ſo ſtedily riuitted to the memory, that it is our owne, and pregnantly rea-

die for vſe vpon euery occaſi-
on. But this vſe hath bin like-
wiſe poyſoned with abuſe, and
that excellent Penſill of the
Soule, wit and conception,
which ſhould haue paterned
and faſtned vertue to our affe-
ctions, in her truely amiable
feature, and haue ſtripped vice
before our eyes into her natu-
ral vglineſſe; contrarily it hath
giuen a painting of Pleaſure
vnto Vice, and made it louely
by the adornment of wit,
which of it ſelfe is moſt foule
and abominable. So in ſteed of
being helpfull to the minde,
by a vigorious impreſſion of
vertue, it hath beene made a
ſtampe of the Deuill, mightily to print vice into our ſoules,
by repreſenting the Images of
Death vnto Life.

Another kind of repreſen-
tation

tation of the manuall Penſill, hath alſo beene vſefull for the liuely expreſſion of perſons, actions and ſtories. In the Hiſtories of Martyrs, this hath conueyed their ſufferings to the mindes of men with a mighty current, that the dead ſimilitude hath ſet life in the affections, and that which moued not it ſelfe, yet moued the beholder both to compaſſion and indignation. But this kind alſo hath bin abuſed and that moſt groſſely vnto ſpirituall & corporall vncleanneſſe. It hath been abuſed to Idolatry, eyther while that which is worſhipped is painted, or that which is painted is worſhipped.

To paint the God-head (which only for it ſelfe is to bee worſhipped) is a dumbe blaſ-

blaſphemy, and a ſilent Lye. It ſayes, God can bee repreſented by colours, or that hee is viſible to the Eye, and ſo makes vs beleeue we ſee what indeed cannot be ſeene. So to ſpeake truth, it ſhewes to vs what God is not, and not what he is, not a likeneſſe but an vnlikeneſſe of God; and whereas they pretend it to bee Gods Picture, it is meerly a Picture of not God.

A groſſe fault it is alſo, to worſhip that which is painted; For though the body of Chriſt himſelfe to be pictured, (and yet I neuer knew any ſound proofes that hee hath a true Picture) yet may not the Picture bee worſhipped with the honour due to Chriſt. Though his Humanity may be worſhipped, yet that is for his

his vnion with the Deity, euen a true reall and hipoſtaticall vnion; But the vnion betweene the Image and the patterne, is only Imaginary, not reall or hypoſtaticall, ſo that while we may well ſay wee worſhip Chriſt becauſe he is God, wee cannot ſay wee worſhip the Image becauſe he is Chriſt. A farre more reall vnion there is betweene the Saints & Chriſt, euen the members and the head, for Chriſt ſayes, *The Father is in him, and hee in them*; yea, if Chriſts Prayer be heard, we are one with him, yet becauſe it is not a perſonal and hypoſtaticall vnion with the God-head, euen *Peter* himſelfe forbids *Cornelius* to worſhip him.

Therefore farre be it, that a bare likeneſſe ſhould deſerue wor-

worſhip, when a reall and participating vnion doth not, This Penſill of the hand hath bin alſo a Factor for vncleanneſſe, while it preſenteth incendiary ſpectacles to the eies of humane frailty. Surely Concupiſcence is a free horſe, and wanteth not ſharpe ſpurs but a ſtrong bitte, it is readie of it ſelfe to carry away the ſoule and breake her necke, by a high fall into a low place, euen as low as Hell. But theſe men, leaſt damnation ſhould not be ſwift enough, ſet wings on her armes and ſpurres on her ſides, that ſhee may flye away with the ſoule, by an extreame and irreuocable celeritie.

Thus are they quite contrary to the Spirit of God, for that ſees and pitties the blind

fury

fury of our lusts, it comes into vs to quench their heat, and to abate their rage. It giues vs also sober counsels, by restraynning our senses vnder discipline and custody, so to put off the dangerous temptations which by the senses would breake in vpon vs. But these men haue a contrary busines, they kindle that which the Spirit quencheth, they set fire on the body which is the house of the soule, they giue life vnto that which is mans death, and striue to kill men better that are already too much dead in sinnes and concupiscences, Brokers for the Deuill that make wares for hell, and the returne of their merchandise is the soules of men. But leaue off this needlesse as well as wicked Trade,

Lust

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Luſt is as good an euill Painter as your ſelues, it needs no obiects nor repreſentations, for it ſelfe chuſeth obiects faſt enough, and makes to it ſelfe too many imaginations and pictures. But if you will ſhew the excellence of skill, doe ſomething of rarity, and make ſuch Images that may fright away Luſt, by the apparition of torments and miſeries attending it, or may perſwade Temperance by ſome liuely patternes and characters of Sobriety, and the excellent benefits following it. Another kinde of Repreſentation, and which is done moſt to the life, is that which is done moſt by the liuing, ſo that life it ſelfe dwells in that Repreſentation. Hence things ſo repreſented, though paſt, are freſh

freshly animated by the spirits of others, and liue in them againe, and that so naturally that they seeme not to be others but the same, and not so much to bee the second as the first. And surely if this Representation were of profitable & commendable things, in a profitable and commendable manner, I doe not see how it can be condemned, except a thing may be condemned for being profitable, or for being a Representation. The first, no man will affirme, and I thinke the latter can hardly bee defended, for the personating of others may be patterned, euen by Diuine examples. One Prophet takes to him the representation of a fooliſh Shepheard, another of a man wounded by him whose pri-

priſoner he ſet free, a third of a man fettered in chaines; and all theſe to teach more liuely, and to mooue more forcibly. But ſuch great abuſes, haue defiled this kind of Repreſentation, that it hath not onely left the true and naturall profit of it, but it hath ſeemed to many graue and godly men rather fit to bee taken away then hopefull to be cured. On the other ſide, I ſee no hope of the taking away, and therefore I deſire it may bee cured, and to that end am willing to ſhew the chiefe corruptions of it, ſo that eyther the diſeaſes may bee healed, or the whole may abſtaine from being infected.

A firſt Abuſe of this kind of Repreſentation, is in the perſon repreſented, when ſuch are repreſented for pleaſure, whoſe

whoſe repreſentation to wiſe men is lothſome, or to weake men is dangerous. I ſhould here beginne with the transfiguring of men into fooles, ſo to make men merry with the deprauation and abaſement of a Creature made to Gods Image, yea of the very Image of God in that Creature. For this feeds that euill humour and condition of fooliſh men, that vſeth to reioyce in folly, and make it ſelfe merry with that which makes a wiſe man eyther angry or ſorry. But the world is inexorable in this point, and they will not haue the foole taken from them, but wil needs delight in their like, and therefore I will paſſe to points of more hope and greater poſſibilitie.

A ſecond Fault in this kind is

is the Repreſentation of Women by Men, which I thinke is a moſt dangerous and peſtilent Spectacle. I need not goe to the old Law for proofe, but only appeale to new and lamentable experience, and deſire the confeſſion of them that know the times, whether the ſhape of a woman hath not made maſculine loues, and whether the maide hath not procured loue to the boy. I am loth to ſpeak of that whereof the very ſpeech is lothſome, but it may not bee that ſinnes ſhould haue priuiledge to proſper, becauſe they are lothſome to be mentioned, but euen becauſe they are lothſome they ſhould the more terribly be reproued. But I will goe a middle-way betweene ſaying all and nothing, and wiſh

that

that there were not ſo much merchandize of Play-boyes, nor ſo much counterfeiting intiſement to that trafficke. Sure I am in ſome Countries at ſome times, the purchaſe and attendance of a play-boy, hath been a ſpeciall ornament: and if there bee faults iſſuing of this fountaine, I onely ſay thus much, That for ſuch, Lands vſe to ſpew out their Inhabitants, Heauen raynes down Hell on Earth, and men of Earth goe downe aliue to Hell.

A third Fault is, when the perſons of men eyther holy by profeſſion or conuerſation, are brought forth to the mockes and ſcornes of prophane *Herods*. In ſuch God himſelfe is ſacrilegiouſly derided, while eyther his functi-

ons

ons or graces are turned into laughing ſtockes. It is a curſed laughter that laughs at him by whom we laugh; and he who made laughter doth alſo make weeping, and as certainly as they now laugh, and his Spirit is grieued, ſo hereafter will hee laugh and they for griefe ſhall weepe, and that weeping ſhall be eternall, for it ſhall be cauſed by a worme that dieth not, and a fire that neuer ſhall be quenched.

A ſecond ſort of Abuſe is, when euill ſpeaches (that corrupt good manners) are repreſented. Of theſe I will name three ſorts.

A firſt is rotten and filthy language, wherein one defiles his owne tongue that he may defile another mans eares, he takes the fire of his owne luſt, and

and by his tongue flings it in at the windowes of the eare, to ſet young or youthful ſouls on fire. And leſt this poyſon ſhould doe no harme, filthineſſe very often is conſerued and ſugred in wit, that death may be ſure to be ſwallowed, and that the filthineſſe may enter and pierce the deeper, being poynted by the ſharpneſſe and pleaſantneſſe of wit. Surely ſuch men become deuills vnto men, and turne wit into temptation, peruerting that excellent iſſue of the Soule to bee a Factor for the Fleſh, yea to carry errands of beaſtlineſſe between Fleſh and Fleſh, the inuenter and the hearer. Yea, the Soule by this meanes becomes a deſtroyer of Soules, for while it foldeth vp the Fleſh in ſweetneſſe, it killeth

killeth the Soule that made it, and the Soule that heares it, if with hearing it be loued, as it will be if wit can doe it. But beſides this lowe debaſing of ſo high and excellent a power of the Soule, Let mee tell them for an aduantage, that it is often the ſigne of an hungry and needy brayne, for as filthineſſe ſometimes borrowes of wit to make it handſome, ſo a bad wit often borrowes of filthineſſe to make it ſelfe toothſome; for a little wit with a great deale of filthines, hath often among vulgar and muddy eares, more ſauor then much wit if it be ouer-cleanly. But let the beſt ſtriue to pleaſe the beſt, and I know there are wits of that excellency that can giue ſufficient delight by cleane and cleare con-

conceits, euen ſuch as flowe from pure wit, and borrow no baſtardly generation, of the filth and mudde of the baſeneſſe, ſhame and corruption of Man. And I know there are alſo neat and noble Auditors, that reliſh wit beſt by it ſelfe, when it is not farded nor tainted with the mixture of ſlime and droſſe. And I doe not ſee but the chaſte wife of one (whoſe friendſhip while he liued might haue brought me into ſuſpicion of partialitie, but now he is gone, againſt my will doth leaue mee at liberty to commend him) hath beene as faire and amiable, as the *Venus* of many deckt vp with the colours and paynings of luſtfull and incendiary wit.

A ſecond Fault in repreſen-

tatiue ſpeaking, is the vſing of holy words to prophane ends, or in a prophane manner. Oathes are ſacred, prayers are holy, and the name of God glorious, yet they muſt ſerue the recreation of Man, and man muſt be delighted though God be blaſphemed. A fearfull thing it is, for Man to delight himſelfe in that wherein God is diſhonoured; If there were no other thing but the abuſe of Gods name, of ſentences of Scripture, and ſuch holy things, this were enough to make Playes of this nature (and ſuch are moſt) abhominable to euery good Chriſtian. For I tell thee this, That if thou art a Chriſtian, thou art like vnto *Lot*, and thy righteous Soule will be vexed with the diſhonour of thy God.

Now if thou art vexed therewith, how canſt thou goe to bee vexed? Canſt thou take delight in vexation, and wilt thou giue money for it? And if thou beeſt not vexed, then art thou no good Chriſtian. Againe, if thou be a Chriſtian, God is thy beſt friend, and wilt thou go where thou thinkeſt thy beſt friend ſhall bee abuſed, and thou muſt hold thy peace. Take heed for Gods ſake that thou take not delight there wher thou ſhouldeſt bee vexed; and take heed for thy owne ſake, that if thou muſt needs be vexed, that thou goe not to ſeeke vexation.

I might here adde for a third Fault, the ſcandalous depraua-tions and detractions, which diminiſh the honour of ſome,

to adde to the pleaſure of others, yea beyond this the doctrines rather then reproofes of vices, the prodigall expence of time, the ſtuffe of which life it ſelfe conſiſts, but I wiſh the former faults were firſt amended, and the amendment of thoſe would beſt giue encouragement to a farther cure. Sure I am as the caſe now ſtands, that generally theſe Theaters are the Churches of Satan, and doe by the meanes fore-mentioned edifie vnto damnation. While the Preacher workes for Heauen, the Player playes (for his working is playing) for Hell, and many Soules receiue there thoſe leſſons of Darkeneſſe, which leade them ſtedily vnto eternall darkneſſe. And if exhortations may not preuaile,

I wiſh Authoritie would, and that at leaſt the ſame courſe may bee taken for the Scene that is for the Preſſe, that nothing might be acted, but that which firſt had beene examined; that ſo if this Repreſentation ſhall be thought fit to remayne, yet at leaſt the foule ſpots and corruptions of it may be cleared, that ſo it may bee reſtored to all poſſible beauty, and become (if not profitable) yet infinitely leſſe hurtfull.

Chap. XV.

Of the Phariſes Diſeaſe, the Loue of vppermoſt ſeats.

THE Emphaſis lies in the word [Loue] for to loue prelation out of a tumour of the Fleſh is a ſinne, but to receiue it humbly being iuſtly giuen, may be a worke of the Spirit. Our Sauiour conſutes not ſuperiority and inferiority, he is not the Author of confuſion, but of order; but that which he condemnes is the lifting vp of the heart in pride, and the proud hearts lifting vp of the body in place. If therefore thou ſeeſt the Diſeaſe, learne alſo the Remedies, and if thou art not yet prouided, I will helpe thee a few.

In

In the Firſt place, That thou mayſt cure thy ſelfe by contraries; by true iudgement and hnmility, grow firſt into patience, and after into liking with the lower place. Let thy iudgement tell thee that there is no oddes in the place, but in the minde; for the ſame place doth pleaſe or diſpleaſe, as the minde likes or diſlikes it. I haue knowen a man take a pleaſure if not a pride in ſitting loweſt; if thou doe the ſame thou ſhalt find the place will do nothing to thee to diſcontent thee.

Secondly, Know that the true height of a man is eminence in vertue, and an eſpeciall vertue is humility, and humility is very much expreſſed in a good digeſtion of inferiority. So if thou art high

in vertue; ſitting loweſt, thou ſitteſt higheſt; yea, by ſitting low thou doſt ſit high, for humility doth exalt thee. Surely the true excellence of man is vertue guided by knowledge (and indeed otherwiſe it is no vertue) for wherein a man is more excellent then other creatures, therein is one man more excellent then another man. By how much a man riſeth aboue the creatures toward the Creator, by ſo much is his excellence increaſed, and ſo farre euery man excelleth another, as he goes beyond another in the Image of God. Therefore ſtriue thou for that which makes thee inwardly higher, though thou be outwardly lower, for if in this thou excelleſt thy Neighbour, thou art higher then he

in

in worth though lower in place. So a pearle is richer then gold, though in a pendent the gold ſit aboue the pearle. And we ſay often that a valiant ſhort man, is a taller man then a long coward; ſo that he is aboue him in worth, though below him in ſtature. And no leſſe is it thought that a conſequent Lady is preferred before an antecedent Vſher.

Thirdly, Know that this preſent order is but an orderly confuſion inforced by neceſſity, & ſorting with the confuſed miſery of the fal of Man. It was not the appointment of Gods firſt Creation that Princes ſhould goe on foot, and Fooles ride on horſebacke, but by *Adams* fall, rich folly takes place of poore wiſdome.

The heart of Man is deceitfull, and inward excellence cannot truly be iudged, therefore outward ſtuffe for the preſent is vſually the dull touchſtone of eminence, and where there can be no better, the worſt muſt ſerue. But here meets me a caſe that is vanity it ſelfe and vexation of ſpirit. Two men there are of equall meanes, the one liues like a Man and a Chriſtian, and equalls his meanes by his exſpences in hoſpitality, ſeruices of his Countrie, reliefe of the poore: The other hee is neyther Man nor Chriſtian, doth nothing for God nor his Coũtrie, but by ſacriledge, oppreſſion, and extortion, robbes God and the Countrie; yet by this no goodneſſe, yea by his wickedneſſe he trebleth hi-

goods.

goods, and farre ſurmounteth the other. Now let any man tell me which of theſe ſhould bee taken for the better Man, whether the worſe man or the better? Surely by the rule of riches, the latter which is ſtark naught muſt bee the better man, and if it bee ſo, Loue if thou canſt this admirable excellence & ſuperiority, which ſets thee vp higher in place by being worſer in wickedneſſe. Wouldeſt thou be this better man if thou mightſt, or rather wilt thou not rather ſcorne this ſo much valued place, which is to bee gotten by excelling in wickedneſſe? Surely a moſt pittifull eminence, which is bought by the deprauation of a mans chiefeſt excellence, the Image of God. A lamentable dignity where the

the price of the ſoule muſt pay for the preferment of the body, and thou muſt inwardly be moſt vgly, that thou mayſt outwardly bee glorious; It were farre better for thee to bee the better man that thou mayſt bee the worſe, then to bee the worſe man that thou mayſt bee the better. But to giue thee comfort againſt this confuſion, I will tell thee.

Fourthly, That this confuſed order, ſhall bee righted by an order without confuſion. The day draweth neer wherein euery man ſhall bee ſeated in his right place, euen according to true, reall, and inward excellence. That (as I told thee) is the Image of God, wherein whoſoeuer now ſhines aboue the reſt by grace, ſhall hereafter ſhine aboue the

reſt

reſt in the eminence of Glory.

Therefore lift vp thy heart from earthly dignity, vnto heauenly honour, and ſet thy heart on that which ſhall bee thine by true iudgement, by due adminiſtration and in an eternall fruition. Thy worth ſhall bee truly valued, and accordingly thy glory ſhall duly bee giuen thee, and this glory ſhall bee giuen thee in a Kingdome which hath no end. And then ſhalt thou ſee thoſe glorious ſlaues whom vice heere preferred, tumbled downe into a bottomleſſe Pit, and as farre below thee as hell is below Heauen: Then ſhall it be no griefe of heart to thee, that here thou wert miſplaced by miſtaking, but thou ſhalt rather grieue for them, that they were preferred by wicked-

kedneſſe vnto eternall miſery. It only remaynes, that ſome of that thought that then ſhall fully poſſeſſe thee, partly bee taken vp before hand, that ſo thy future ſuperiority may make thee fully pleaſed with thy preſent lowneſſe, and the preferment of others by ſinne may mooue in thee no other paſſion but pitty.

We ſee the ſonne of a great Man, can indure to be below in the Schoole, becauſe hee knowes he ſhall be high in the Countrey, and quietly ſuffers thoſe to take place of him, of whome hee knowes by him place ſhal be taken. We walke by faith and not by ſight, by the ſight of the ſoule, and not of the body; and the ſoule ſeeing that heauenly exaltation, let not bodily ſight depreſſe

vs,

vs, but let that glorious eminence which wee see by faith, erect and cheere vs.

And now because by that vniuersall variety of euents, all things comming alike to all, or otherwise by diuine fauour & immediate blessing, wealth and honour comes sometimes to grace and goodnesse; I thought it not vnfit to adde some cautions how the great good man should make vse of superiority.

First the loue of Pride, which hath with it a swelling conceit of himselfe, and a lessning contempt of others, must be farre from being the cause of his being first, but he must take it for orders sake, which commonly brings two Companions, Comelinesse and Quietnesse.

Se-

Secondly, if there bee any doubt of the right of priority, let him rather incline to the humble side then the proud, and rather seeke to goe before in Humility, then in place, which is indeed Saint *Pauls* * going before in going be hind.

* Ro.10.12

Thirdly, let Charity accompany Humility, which sometimes will giue prioritie for loue; for some such there are whom you may winne by this Rattle, and make them friends of enemies, as children are pleased with Apples. It is a bad Neighbour that is not worth more then his place, though indeed he be not very good that will breake friendship for loue of the place. But loue sometimes seeketh not her owne, especially where

loue

loue muſt bee loſt by ſeeking her owne, for loue aboue all things ſeeketh loue.

Fourthly, in the difference of place remember the Community of Nature: yea, perchance the priority of Grace; ſo ſhalt thou not bee lifted vp in thy heart, as thou art in thy place, aboue men of thine owne dignity by Creation, & perchance better then thy ſelfe by the eminent Graces of Sanctification. And where greater Graces fit below thee, Let thy loue and courteſie acknowledge their inward dignity, as their inferiority doth acknowledge thy outward eminence.

For as I told thee, their excellence is the chiefeſt excellence, and it is farre from Iuſtice that he ſhould reſpect thy out

outward worth which is the meaner, and thou ſhouldeſt not acknowledge his inward worth which is the better. But let each haue his due, thou the honour of outward eminence; and he the honour and reſpect due vnto inward excellence.

Chap. XVI.

Anti-Circe. *A potion that turnes Beaſts into Men, being before turned from Men into aBeſts.*

MAny are the ſores that afflict the minde of corrupt and miſerable Man. But of theſe many, there are diuers that bee contented with the hurt of one ſin-

ſingle part or faculty of the ſoule, as a Mote in the Eie, and a Thorne in the Foot. There is a ſingle error in iudgement, a particular ſtraying of the will, and a meaſured diſordinateneſſe of the Affections. In which caſes the amending of that one part where the griefe lyes is ſufficient.

But there is a kinde of Men (for ſuch they were once) that will not bee contented with ſuch ſmall ſores, but they will needes turne their minde into one whole ſore; *Facies dicatur an vlcus?* you ſhall not diſtinguiſh the face of their (once-reaſonable) ſoules, from that of the brutiſh and ſtill vnreaſonable ſoules of Beaſts. They caſt ſo much moyſture on the Lampe of their vnderſtanding, ſo much mudde vpon their

their wils, that the light of their vnderſtanding is put out, and the fethers of a diuine and celeſtiall will are vnable to mount; and ſo the ſoule in her faculties is ſlaine, and there remaynes nothing but the huskes and ſhels of Men, for the Men themſelues are turned out of doores.

To ſuch, mending will not ſerue the turne for they are dead. They muſt goe beyond mending, and had need to goe to new making. For where the *principia* be not only *læſa*, but as it were *cæſa*, an almoſt indelible Character of darkneſſe and ſenſuality, being ſtamped on the ſoule, how ſhall the ſoule be new lighted, but by the firſt inlightner, and how ſhall ſhe of ſenſuall bee made ſpirituall, but by a new-begetting

ting of the Father of Spirits? This maſſe of moyſture is like the firſt Chaos, voyde and without forme, and darkneſſe is vpon the face of it.

What remedie remaynes, but that now as then the ſpirit moue vpon the waters, euen vpon this informed lumpe of Humidity; There needs another *fiat*, euen a voyce from Heauen, *Awake thou that ſleepeſt, and ariſe from the dead.* But here is the difficulty, The ſpirit can new make him, but it is almoſt impoſſible to leade him to the thought of the ſpirit, much leſſe to the Spirit it ſelfe.

If a Prophet would preach of Wine or ſtrong drinke, he ſhould haue a plentifull Audience, but the ſpirit to moyſt men, is but a dry doctrine. Yet

I will not deſpayre to pleaſe them, for I will alſo promiſe to bring to them the beſt new Wine, a Wine that will comfort and cheere their hearts aboue all the Wine in the World. And I doubt not, but if they once truly taſte it, they ſhall tell the Maſter of the Feaſt, euen the God of conſolations: *Thou haſt kept the Wine vntill the laſt.* And that I may aſſuredly leade them in the right way to him, who will both new make them, and cheriſh them being new made, I will ſet them in the ſame path, where I ſee S. *Paul* a follower of Chriſt, leading his followers; for he long ſince vſed the ſame kind of remedie for the ſame diſeaſe, leading the *Epheſians* from the exceſſe of Wine to the fulnes

of

of the quickning and renuing Spirit.

The Apoſtle *Paul* in that place ſets downe a Vice and a Remedy, and hee ſtriues to make the Vice abhorred, and the Remedy loued. To doe this he needs no other art but euidence, euen to ſet forth liuely the true portrature of Vice, and the true feature of Vertue, for Vice beeing truely repreſented, like a fury or ghaſt of Hell, frights away her Spectators with her owne vglines, and Vertue by her amiable & glorious aſpect, rauiſheth and commandeth hearts and affections.

Let vs therefore with patience or impatience, if you wil, behold this Monſter, whereof though the ſight may be offenſiue, yet that offenſiueneſſe

may

may perchance prooue a cure to the ſicke; and as for the whole wee will recompence them againe, when the Vertue is compared with the Vice, for Contraries are a foyle to each other; And vglineſſe being more vgly by the ſide of Vertue, Vertue will againe be the more glorious by the compared vglineſſe of Vice. This Vice then is heere deſciphered to vs by three things, Heere is the matter of it, heere is the meaſure or vnmeaſurableneſſe of it, and heere is the houſe & reſidence of it.

The Matter of Drunkenneſſe is Wine, the Meaſure is Exceſſe, the houſe where it dwels, but ſhould not dwell; is yee, euen miſerable Man. But what will they ſay, Doth the matter of this Vice any way

way ſet forth the vglineſſe of it? Is not Wine an excellent Creature? and is it not commended in the Scripture? and to ſay truth (reioynes one of the Throat-Gyants) it is for the excellence of it that wee take ſo much of it; And here if I would giue him the hearing, hee would gather a Doctrine out of *Salomons* Text, yet cleane contrary to the intent of it: That the colour is amiable, the motion ſprightly, and the effect comfortable. But when thou haſt ſpoken this, thou Sepulchre of Gods Creatures, I anſwere thee, that euen for theſe reaſons thou & thy beaſtlineſſe are moſt abominable.

For is Wine ſuch an excellent Creature, and hath God giuen it ſuch Vertues? Then

art thou a very Swine to abuſe ſo excellent a Creature, to defile that which is precious, to tread on a Pearle with thy feete; yea, thou art a true beaſt for debaſing thy ſelfe by that which is excellent. Is Wine an excellent Creature, why doſt thou beſtow it ſo filthily as thou doſt? thou knoweſt the iſſues of it, and I am aſhamed to name them, thy deedes are too foule for my words, I only ſay thus: If it be ſo excellent, why doſt thou throw it about Chimneyes floores and corners? Is the fruit of an excellent gift that thou ſhouldeſt caſt the gifts before the giuers face on the ground; yea, by their excellence loſe thy owne excellence, and by ſpoyling them rob thy ſelfe of thy ſelfe. The ex

excellence of them ſhould incite thee to an excellent vſe of them, the goodneſſe of God in giuing ſo good a gift, ſhould rayſe vp goodneſſe in thee in the vſe of his gift, and to ſay truth, if there were any good nature in thee, thou wouldeſt pleaſe him that hath pleaſed thee, by vſing the gift iuſt according to the will of the giuer.

Thou takeſt all other Grants vnder the Couenants of the Grantor, ſo ſhouldeſt thou doe this euen to the ſame end, and vnder the ſame meaſure by which he affordeth it; And if thou aske what that is, Iuſt ſo much as may make man better and not worſe, as may adde to the man, and not take from him, that the lower and bodily part of man may bee

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ſo ſtrengthened and comforted, that the higher part of man remayne ſound and intyre.

If thou doe otherwiſe, the Wine doth accuſe thee by his excellence, and makes thee the more lothſome. For if it could ſpeake as it can take away ſpeech, it would complaine vnto thee that it ſelfe is excellent, and man is excellent, but in this beaſtlines both the excellencies are loſt, for the excellent Wine hath ſpoyled the excellent man, & excellent man hath ſpoyled the excellēt Wine. So doth the Swallower preuent the Day of Iudgement, for then it is ſaid: That God ſhall deſtroy both the meat and the belly, But this man will not ſtay ſo long, hee will before hand deſtroy both

the drinke and the belly, for the occupation of this man is to deſtroy the Wine, by his belly, and his belly, ſoule and body by the Wine.

And as the vertue of this Creature hath beene one motiue to reſtrayne vs from the vice of abuſing it, ſo the vnmeaſurableneſſe & monſtrouſneſſe of it in the word Exceſſe, is a ſecond retractiue, & that a mighty one. There is a danger in this wine ſaith *Paul*, euen the danger of an exceſſe, and the exceſſe of Wine hath this miſchiefe with it, that by how much the Wine exceeds, the man diminiſheth; as much as the Wine is too much, ſo much the man is too little, and what loſſe is greater then when a man loſeth his owne ſelfe? Therefore if any thing

will moue thee, Let the greateſt loſſe mooue thee, rather loſe thy Wine then loſe thy ſelfe: yea, indeed thou ſaueſt thy Wine by ſauing thy ſelfe, for in exceſſe you are both caſt away. This thing exceſſe is worſe then the ſting of an Aſpe, for by it Wine poyſoneth the very Soule and Reaſon of Man. Hence it is that Wine is a mocker, and makes a Foole of a man, for the looke of it promiſeth pleaſure, the pleaſure prouoketh exceſſe, & exceſſe brings a man out of his wits, and ſo hee becomes a Laughing-ſtock to Fooles, & a Lothing-ſtock to the Godly; And indeed as Idols are moſt truly called ſtocks and ſtones, ſo may theſe men alſo, *for they haue eyes and ſee not, eares and heare not, neyther doe they*

per-

perceiue any thing. Now ought not this to be a moſt fearefull and odious thing vnto man, That where mans chiefeſt excellence and honour is the Image of God, this Vice flyes maynly at the face of this Image, and ſeekes to ſcratch it out of the ſoule; and ſo to leaue man as baſe and diſhonorable as the Beaſts, whome man deſpiſeth moſt. So is this exceſſe a notable kinde of murder, for it kils that which is indeed the man, euen Reaſon and Vnderſtanding. And as it is thus contrary to the Creation by defacing that Image of God, which the Creation planted in vs, ſo it is alſo contrary to Regeneration, and the recouery of that decayed Image. So is it a murder of the ſecond *Adam* in vs as well

as of the firſt, euen a murder of life eternall. The new man ſaith *Paul*, is created in knowledge and true holineſſe, but drunkennes (it is a foule word and an honeſt eare is troubled with the ſound of it) quencheth the ſhining Lampe of knowledge, and the ſpirituall fire of holineſſe, and leaues the ſoule of man as den of darkeneſſe and vncleannеſſe. It thruſts a finger into the very eye of the ſoule, euen the vnderſtanding, and puts it out; and it leaues ſuch a droſſe and muddineſſe on the will, that it growes baſe and downward, the fiery mountings of the ſpirit being quenched by the fogs and cloudes of moyſture,

Namq; affigit humi diuinæ particulam Auræ;

Such

Such lamentable effects of exceſſe you ſhal ordinarily ſee in theſe thirſty men, or men-fiſhes (for their life is only in *liquido*) they haue commonly rebated and dull vnderſtandings, and baſe, groſſe and muddy affections. They loue baſe company, baſe places, and baſe courſes.

But if it be not yet odious enough, behold the Monſter it ſelfe as you go in the ſtreets (for you can hardly miſſe him) and that will beſt affright you, A certaine thing it is that perchance was lately a man, but now hath nor ſoul nor body; That little mouth of his hath ſwallowed downe his whole ſelfe, he is intombed in his owne bowels, and that which is buried in him is his Sepulchre. Hee is now only

Belly, Fooliſhneſſe and Sickneſſe; his panch hath buried the Wine, and in the Wine is his wit buried, his ſoule, his hands, his feet, and perchance his laſt wealth.

There can be nothing ſayd of him now, but that hee is a meere Caske, the ſhell of wine, yet worſe then that, a Caske that marres the Wine, and it ſelfe is marred by it. You may ſtrike him if yee will, he feeles it not, for he is dead as well as buried, and whoſoeuer would ſpeake with him, he muſt ſtay till hee come home; for the drinke hath turned him out of doores. But to what end doe I caſt away my words? If I ſpeake to ſuch a one, I ſpeake to the dead, and how can hee heare? And if I ſpeake to the liuing, He is not ſuch, and hee hath

hath no need of my ſpeaking? Surely I will here take vp the ſaying of *Salomon*, of the other generall death, *That it is good to ſee the houſe of death, becauſe the liuing ſhall lay it to his heart.* So though I haue ſmall hope of the dead in exceſſe. A *Lazarus* of that kinde being very ſeldome rayſed vnto life, yet let the liuing behold this houſe of death, and hee may lay it to his heart.

Let thoſe that ſtand by the falne take heed leaſt they fall, Let the vglineſſe which they ſee & abhorre in others, make them ſtriue not to bee that which they doe abhorre. Beware of Wine, becauſe it tempts to exceſſe, and therefore handle it with feare (I ſpeake now chiefly to them that excuſe themſelues by being

ing ouertaken) becauſe it hath a ſting in it: But eſpecially beware of exceſſe, for without this ſting the wine will hurt thee. Be an equall Iudge betweene thy taſte and thy whole ſelfe, euen thy body, thy ſoule, yea Grace the ſoule of thy ſoule. Bee not partiall to thy baſe ſenſuality, but rather to thy ſelfe, and fauour thoſe excellent things, Gods Grace, thy owne ſoule and bodie; Abate that which would abate thee, and loſe any thing rather then thy ſelfe.

A third dehortatiue is the conſideration of perſons, for the perſons whom hee dehorteth, are men and Chriſtians and ſuch of all other it worſt becommeth. A Swine, or a Heathen, or (a Heathens fellow) a Swaggerer it becomes

ſome

ſomewhat kindly ; But men of vnderſtanding, ſeruants & members of Chriſt Ieſus it fits by no meanes ; yea, it is a miſerable incongruity. A man that hath ſome remnant of Gods Image, yea, which is more, that hath Gods Image renued in him: yea, is bought and brought to the wearing of this Image by the precious bloud of the Sonne of God, that ſuch a one ſhould defile and deface Gods Image in himſelfe, this is a great abſurditie.

Therefore hee coniureth them by their Manhood, and by their Chriſtianity, that they would not put on this wilfull madnes, by which both Manhood and Chriſtianitie may be loſt. Chriſt hath dyed for thee, doe not ſpoyle him with thy drink-

drinke for whom Chriſt dyed. Doe not thou defile with thy Wine that which Chriſt hath waſhed with his bloud, and where Chriſt indured ſo great a paine as accompanyed the ſhedding of his bloud, and nayling on the Croſſe for thy ſaluation, doe not thou ſhed thy Wine vpon thy ſelfe to procure thy owne damnation. Surely thou preferreſt Wine before the bloud of Chriſt, and before the Spirit of Chriſt. Thou art not a Chriſtian but a Gadaren, or rather the Hogge of the Gadarens, now in carrying by the Deuill into the Deepe, if thou preferre a Swiniſh pleaſure before the moſt precious bloud of the Sauiour of the World.

Therefore, behold thy dignity and that may ſuffice thee.

Thou

Thou art elect according to the fore-knowledge of God, by the ſprinkling of the bloud of Chriſt and the ſanctification of the Spirit; and is there a greater excellencie then this, to bee a ſonne of God ſo freely elected, ſo preciouſly redeemed, ſo diuinely ſanctified? And now put this filthineſſe by the ſide of it (a lothſome and odious compariſon, I confeſſe, but profitable by the lothſomeneſſe) and can any man indure to looſe the Trinity, that bee may gaine Senſuality, to leaue to be a Saint, that hee may be a Beaſt, to loſe Heauen, that he may gaine Hell? Me thinkes a man had neede bee drunke before-hand, in this caſe to make a choice of Drunkenneſſe.

And now *Paul* paſſeth from the

the Vice to the Remedie. An admirable fit and ſoueraigne Remedie, as which helpeth it three wayes. Firſt by a contrariety, for cures are moſt commonly by contraries, and as exceſſiue wine hath bin ſhewed to be contrary to the ſpirit, ſo is the ſpirit to it. Secondly, by a conformitie with it, but excelling it, and ſo the eminence of it calleth vs away, from that which is meaner to that which is more precious, as the offer of gold calls vs from ſiluer or braſſe. Thirdly, by a priuiledge wherein it differs from it, as not hauing the danger of wine, which is exceſſe; for there is no exceſſe in the ſpirit, but exceſſe is a vertue in it, and the greater meaſure the more commendation. Now that thou mayſt be

glad

glad to bee cured of this Vice by the contrariety of the Spirit, see wherein the contrariety consists. The surfet of wine makes darkneſſe in thy Vnderſtanding, and the Spirit light: It makes brutiſh ſenſuality, ſtrong and heauy vpon the Will and affections, and the Spirit exalts and purifies the Will by a cleane and celeſtiall grace. Now if I leane it to thy choyce whether thou wilt come out of Darkneſſe into Light, from a ſeruile ſenſuality, a true equality with Beaſts, into the glorious liberty of holy cleane and heauenly Minds; I know thou wilt tell mee that there is no doubt in this choyce, but that Light is farre better then Darkneſſe, and a heauenly Mind is farre better then a ſenſuall. Then doe

doe but beleeue what thou ſayeſt, and doe what thou beleeueſt, and thou art cured. Preferre in thy workes as well as thy words, the light of the Deity ſhining on thy Soule, before the darkneſſe of exceſſe ſent vp from the groſſe vapors of Moyſture. Bee thou farre more glad to haue thoughts of Purity, thoughts of Felicity, thoughts of Eternity, then the beaſtly imaginations of filthy Luſts, inflamed in thy Soule by the Lake of Brimſtone that lies in thy Bowels. Let neither the colour nor the taſt of Wine be thought a fit counterpoyſe to thoſe excellencies of the Spirit, but when Wine would tempt thee by them, call him Mocker, and tell him that pleaſure is but a pretence, but darkneſſe, ſenſuality,

ality, and eternall death is the drift of it. Tell it thou haſt a Light in thee more precious then the light of the Sunne (the Father of Wine) yea more excellent then any Creature, and thou wilt not change this excellent light into darkneſſe, for ſo ſmall a price as a ſight and a taſt. Say thou haſt a quickening and purifying flame of heauenly Fire ſent downe into thy heart, and thou wilt not quench it for the World, by the inundation of a brutifying Moyſture. And hauing chaſed away thistempting Ammonite, that will not make peace with thee but by pulling out thy beſt eye, retire into the Light and Vertue of the Spirit, inflame it, blowe it, kindle it by Meditation, by Prayer, by Reading, and the in-

increaſe of this Light and Vertue, wil increaſe in thee lothing of the Darkneſſe and Beaſtlineſſe of exceſſe. The Light of the Spirit and the graces therof, will bee ſo highly precious in thy ſight, that thou wilt wonder that any man ſhould goe downe from that Heauen of the Soule, into the darke and miry Dungeons of a ſtupified ſightleſſe, filthy, ſenſuall and ſenceleſſe Mind. Thou wilt admire that a man ſhould wilfully put out ſo glorious a Lampe as the Light of the Spirit, and that a man ſhould quench that fire by which in ſome meaſure he is partaker of the Diuine Nature, and all this to get into him the nature, habite and condition of a Swine, an Ape, a Goat, or a Lyon. Wherefore take heed to the

new

new Creature of God, created in knowledge and holineſſe, which is farre more glorious then all the old Creatures; Let that by all meanes bee preſerred in its dignitie and ſupremacie, let all Creatures ſerue it, for ſo the Creator allowes, but let it ſelfe bee brought in bondage to nothing. Let it be kept bright and pure for the ſeruice and pleaſure of the Creator, who therefore beautified Man with a likeneſſe to his owne Heart, that his heart might take pleaſure in that likeneſſe. And if the chiefe pleaſure which God takes on Earth be this Beauty of Man, then man himſelfe ſhould take his chiefeſt pleaſure in preſerving and adorning this Beauty; Otherwiſe hee is an vngratefull Wretch, not caring

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to gratifie the Creator with the pleaſure of his owne Gifts, and hee is an ignorant Foole, for not taking a chiefe pleaſure in that wherein the higheſt Wiſdome is eſpecially delighted. But whoſoeuer is the truly begotten ſonne of that ſupreme Wiſedome, cannot but loue and cheriſh the Wiſdome and Graces of the inner Man, wherein ſtands the beautifull Image and likeneſſe of the moſt glorious Father. And whoſoeuer loueth and cheriſheth it, cannot but hate and abhominate that Exceſſe, that caſts blackneſſe and filth on ſo bright rauiſhing and celeſtiall a Beauty.

Neyther doth here the Spirit of God bid vs to our loſſe but (which is the ſecond Remedie) euen in thoſe things

where

wherein Wine is desirable, the Spirit offers vs aduantage. If the Wine bee pleasant to the eye, the sights of the Spirit are farre more excellent, for they are such as eye hath not seene. The Spirit of God reueales sights vnvtterable, and our soules anoynted with that eye-salue, *Looke into heauen and see him that is inuisible.* Glorious and delectable are the Contemplations of the Saints, euen such, that they grow rapt by the sights which they behold, and are loth to come downe from that high Tabor of Vision, into the low and base valley of outward and grosse conuersation. The light of the body is the eye, but the eye of Man is the Soule; The Spirituall sight is mans most excellent Sight, and Spirituall

rituall obiects are his moſt excellent obiects. When we ſee outward things, wee ſee but that which beaſts may ſee with vs, but when we ſee Spirituall things, we ſee that which none but Men and Angels can ſee, wherefore be thou filled with the Spirit, wherby thou mayſt ſee the true and kindly obiects of Men and Angels, and dwell not in thy outward eies wherin Beaſts may excell thee. By thy inward ſight thou ſhalt in ſome meaſure behold God, thy chiefe Felicity, the loue of God in Chriſt Ieſus giuen for our Ranſome, the admirable Graces and Vertues of a holy and ſanctifying Spirit. In ſumme, thou ſhalt ſee ſuch diuine Sights, that thou wilt not giue thy Contemplations for a Kingdome. For at what

price

price will a heauenly Soule ſell his Meditations? [a] *Sion* is by interpretation a Watch-towre, and *Sion* is a type of the Church. The Church of God ſtands on a Watch-towre, and it ſees more then ſeuen men on a Watch-towre; and as her height is exalted on the towre of contemplation, ſo her foundation is ſetled beneath on the Rocke of ſtability. So as ſhee ſees farre by her height, ſhee is alſo ſtable by her foundation; which amounts to this, That *Sion* is a Watch-towre, that cannot be remooued from her Contemplation. Now if this heauenly Sight bee the moſt excellent Sight of Man, dwell no longer in thy outward eies, to behold eyther the colour, ſpright, or motion of Wine, or of any earthly obiect; But

[a] *Gregor. in pſ. pœnit. 4.*

in the ſtedfaſt Watch-towre of diuine Contemplation, behold ſights worthy of a Creature indued with a heauenly Soule. Scorne to dwell in an equality with Beaſts, when thou mayſt come into a parity with Angels, and if thou wilt needs looke on Wine, Looke on the new Wine of the kingdome of Heauen, which Chriſt now drinkes aboue, and for which hee hath left the old, hauing profeſſed that hee will drinke no more of it. But of this Wine more hereafter.

Secondly, If thy taſt delight thee, how much is that exceeded by the delights of the Spirit? The Church confeſſeth, that the kiſſes of Chriſt Ieſus (who kiſſeth his Church by the Spirit) are pleaſanter then Wine. *Quam dulcia fau-*

cibus meis eloquia tua, ſayth *Dauid*. Hee is fayne to aske how ſweet, becauſe he cannot tell nor expreſſe the ſweetneſſe of it; *What is ſweeter then hony*, ſayth *Samſon*, and yet *Dauid* ſayth, *The Word of God, being taſted by the Spirit is ſweeter then hony*. How many Saints haue left their meat and drinke for the Wine of the Spirit? How many haue beaten downe their bodies by abſtinence, that they might the more fully taſt the Sweetneſſe of God? Wherefore if thou wilt indeed taſt ſweetneſſe, get thee a Spirituall taſt, & receiue the Wine of heauen giuen by Chriſt Ieſus the Wiſdome of God: For he it is that (*Pro.* 8.) calleth the ſonnes of men, promiſing to fill them with delights (*verſ.* 31.) And ſurely

thoſe muſt needs be the chiefe delights which iſſue from the taſte of the Deity, which is the vppermoſt Sweetneſſe. Wherfore deſire thou rather to taſte God in himſelfe then in his Creatures, for that is the higheſt pleaſure of taſting, which flowes from the taſte of the ſweetneſſe of the Higheſt.

Thirdly, If thou deſire Wine for the cheerfulneſſe and ioy which it breedeth, know that the Spirit of God is the Fountaine of Conſolation; and then chuſe thou whether thou wilt drink of the ſtreame or of the fountaine. The Spirit of God hath in it the ioy and comfort of Wine. Yea, Wine hath his ioy and comfort from the Spirit, for the Spirit of God, as once by miracle, ſo ſtill by courſe of Nature

ture turnes water into Wine. But there is another, euen a new Wine in the kingdome of God, and this is the beſt wine. A new Wine it is to vs, but not in it ſelfe; new to vs, becauſe wee were firſt filled with the old Wine of our fall, and ſecondly with this Wine of exceſſe, and after wee come to drink this wine of regeneration and glorification. So it is new to vs, but it is old in it ſelfe, as flowing eternally from an eternally from an eternall Deity. This is the true Wine which recoyceth the heart, not of the body onely but of the ſoule alſo, to which the outward Wine connot reach. This is the Wine of bleſſed Spirits, the drinking whereof is the cauſe of thoſe vnvtterable ioyes which dwel in the dwel-

lers with God. In this the Spirit giues not ſome groſſe and bodily reliſh, thereby to become comfortable to the bodily part of Man, but in this the Spirit communicates the ſap, taſt and reliſh of its owne primitiue ſweetneſſe, vigour and cheerfulneſſe, ſo that wee doe not ſo much taſt comfort, as the Comforter himſelfe. In the drinking of this Wine ſhew thy manhood, Drinke deep and true healths, for with this drinking is ioyned true and eternall health. The more thou drinkeſt of this, the wiſer, the holyer, the more ſober thou art, for in the ſame Spirit wherein is cheerfulneſſe, is alſo Wiſdome and Vertue. The taſt of this Wine is a bequeath of dying Chriſt Ieſus to his beloued Spouſe

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the Church, whom he comforteth and ſupporteth, with the flagons thereof in his abſence before the Day of his great Marriage, where it ſhall bee giuen in fulneſſe. And the comforts of it are ſufficient to ſtrēgthen vs againſt all ſorts of griefe, yea they make vs cheerfully to ſcorne and deſpiſe the pleaſures of ſinne; they make vs to looke on death with diſdayne, as vpon a Snake whoſe ſting and teeth are pulled out, *Death where is thy ſting, Graue where is thy victory?* They make vs to long for heauen, and ſtirre vp the ſtomacke of the ſoule by theſe meaſured taſtes of God, to taſt him perfectly in a moſt bleſſed, full, and eternall fruition. But perchance thou wilt tell mee that thou taſteſt no ſuch ſweetneſſe

in God; thou haſt heard him ſpoken of in Churches and Pulpits, and thou ſayeſt thy prayers as others doe, and yet thou perceiueſt no ſuch matter as I talke of. Surely I muſt confeſſe, This Wine is not for euery mouth, neyther is euery mouth for this Wine. The holy Wine muſt be put into holy Veſſels, for it is farre holyer then the ſhew-bread, for the receiuing whereof *Abimelech* would that the young mens Veſſels ſhould be cleane. The corrupt and luſtfull Fleſh, as it taſteth not this Wine, no more doth this Wine indure to be taſted by it: this fruit of the tree of Life cannot be receiued, but where the fruit of the Tree of Knowledge of good and euill is ſpit out and denyed. The louers of Egyptian

tian Onions, are no true taſters of celeſtiall Manna: therfore ſtriue to caſt out the old Man, corrupt with deceiuable Luſts, which makes thy taſte groſſe and earthly, and then thou ſhalt taſte the ſweetneſſe of God and his conſolations. And hauing taſted it, thou ſhalt deſpiſe the taſt of thy former gluttonies and drinkings, and thou ſhalt ſay with *Dauid, Thou haſt put more ioy into my heart, then formerly there was when the Oyle and Wine were plentifull.* This is a priuiledge of Saints: bee thou a Saint, and inioy the priuiledge.

Thirdly (for drunkenneſſe had need to be haled out with a three-fold cord) behold a benefit of this Spirituall wine, which the other wanteth; yea,

behold the ſame thing commendable in the one, & damnable in the other, and that is exceſſe. Thou muſt drinke too much of the outward wine, but canſt not drinke too much of the inward, and therfore if thou loue ſafety better then danger, loue the wine of the Spirit rather then the fruit of the Vine. If thou knoweſt a Phyſitian that heales all that he meddles with, and another that hath killed as many as he hath vndertaken, doeſt thou not ſhew thy folly to preferre the killer before the ſauer.

Surely the ſpirit ſaues all that it vndertakes, and wine hath ſlaine many ſoules and bodies by exceſſe, O loue life, and ſeeke not death by the errours of this life. Drinke the Spirit without feare, but drink

wine

wine ſtill in feare; thou mayſt not feare in the drinking of the ſpirit except thou wilt feare increaſe of comfort, of light, of holineſſe. Thou canſt not drinke freely of wine without feare, except thou do not feare the loſſe of light, the loſſe of reaſon, of goodneſſe, of thy whole ſelfe.

The ſpirit by how much it groweth in thee the wiſer, the better, the more larger thou art; But by how much more thou drinkeſt the wine of exceſſe, the fooliſher, the wickeder, the leſſer thou art. Therefore when thou takeſt the Cup of Saluation, *open thy mouth wide that it may bee largely filled*, but when thou takeſt thy cup of wine, know it is a cup of danger, and let in danger as ſparely as thou mayſt. It

It is the ſaying of a Wiſeman, *Hee that loueth danger ſhall periſh in it*, and ſurely hee that loueth wine, loueth danger, and therefore hee that lowine is likely to periſh by it. While thou ſitſt at thy wine, the wine ſeemes to thee to be ſtill the ſame, becauſe it is ſtill of the ſame colour, and the ſame taſte, and taken out of the ſame Veſſell; but I tell thee that the wine at the fourth or fifth draught is not the ſame that it was at the firſt or ſecond. The wine at the firſt or ſecond draught perchauce was comfortable or phyſicall, but at the fourth or fifth it is furious and vnholſome. It refreſheth thy ſpirits at firſt, but it deſtroyes them at laſt, and ſo the ſame wine which was at firſt thy com-

fort,

fort, is at laſt thy poiſon. Therfore hold thy hand from wine when it beginnes to bee poyſon, know the time when it changeth, and take heed thou keepe thy ſelfe on this ſide of the Change

On this ſide, thou art Maſter both of it & thy ſelfe, and thou mayſt rule both thy ſelfe and it; beyond, the wine will be thy Maſter, and thou ſhalt doe what it pleaſeth. Then ſhall thy mouth ſpeake lewd things, and by ſpeaking or not ſpeaking it ſhall proclayme thy ſhame. Wherefore if thou loue thy liberty, if thou loue the poſſeſſion of thy ſelfe, ſtop thy appetite betweene the wine that refreſheth and the wine that deſtroyeth. And that thou mayſt bee the more ſtrong in this power of Abſtinence,

nence, with a purified ſoule thirſt after the wine of the Spirit, with which they that thirſt ſhall be filled, and with which they that are filled, doe ſcorne both the thirſt and fulneſſe, & eſpecially the exceſſe of earthly wine.

Thus haue I made a Whip of a twice threefold Cord out of this exhortation of S. *Paul*, there withall to whip theſe deuourers of drink not out of the Temple, but into the Temple from the Chappels of Satan. I wiſh they would in this point bee Papiſts, and whip themſelues alſo, if not withall, yet with ſome of theſe cords, that ſo by ſuchwholſome wounds, their euill might be purged. I confeſſe, I haue left out one word of this verſe, which word ſeemes to be the occaſi-

on

on of the whole Verſe, and it is the word (drunken.) I might ſay for an Anſwer, that I wiſh it were wholly left out in deeds as it is heere in words, but if that will not ſerue for an Anſwere, Let it be this. The matter of the word is the ſubiect of this Diſcourſe, and the word exceſſe reacheth cloſe vnto it.

But for the word it ſelfe, as I haue for the moſt part auoyded the lothſome naming of it, So I deſire that the lothſomeneſſe of the name may make the owners leaue it, and intreat them to this end, to preach ſometimes to themſelues, and their Sermon ſhall bee only an houres repetition of this word, Drunken. I doubt not but the beaſtly ſound of it in the eare, the mud

muddie cadence of it on the tongue will bee ſo fulſome, ſo odious to them, that in the vglineſſe of the word, beholding the lothſomeneſſe of the deed, they will hate and auoyde the deed, whereof the word is ſo abominable.

CHAP. XVII.

Certaine falſe Appetites that diſtaſte the Food of life, though dreſt in it owne kind, if not dreſt to their owne minde.

THere are at this day many ſeueall taſtes that affect ſeuerall manners of deliuering the Word of God. Some affect roughneſſe, ſome verball Rhetoricke, ſome a ſhort, and ſandy Eloquence.

The firſt pretends for himſelfe,

ſelfe, that the profit of the Word conſiſteth in ſupernaturall power, not in humane elocution, and that the intiſing words of mans Wiſdome rob that diuine power of the glory of conuerſion. But the man of the man of this opinion muſt know firſt, that he findes no precept of ruſticitie, harſhneſſe or roughneſſe of ſpeech in the Scripture.

Secondly, on the contrary, hee ſhall find in the Preacher, Prophets and Apoſtles, yea, in Chriſt himſelf, pleaſant words, delightfull compariſons, perſwaſiue exhortations, & often very eloquent and moouing expreſſions.

Thirdly, God ſpeaking by man vnto man, though the power of God be the very effectuall cauſe of conuerſion, & only baptiſeth with fire, yet

the outward powerful expreſſion ioyning and conſpiring with the inward, conuerting power may giue a degree thought not a being, and may blow the fire which the Spirit kindles. The Spirit in the ſpeaker or writer, according to his degree, commonly ſtirreth, inflameth, and exalteth the Spirit in the hearer, and that ſo much the more ſtrongly, by how more ſwift and forcible penetration it hath, through the outward man into the inward.

Now a cleere ſound and maſculine expreſſion openeth wide the doore of the vtter man, ſo that the ſpirituall meaning contayned in the words paſſeth in fully, ſtrongly and ſwiftly; And ſo the actiue vehemence thereof doth as it were

were ſtruck hard on the ſoule, and leaues a print thereon. The Word is the Looking-glaſſe bearing the Image of the Spirit that ſpeaketh, and therin is the Spirit ſpeaking diſcerned by the Spirit hearing. The more this ſpirit is diſcerned, the more beauty, and ſo the more loue, and ſo the more power. Now the cleerer the Glaſſe is the more diſcerning; therefore the ſpirit made more excellent in an euident word is more louely and more powerfull. Surely if we could ſee ſpirituall thoughts in their Primitiue beauty without the groſſe mediation of words, their excellence would rauiſh vs, & their glory would command and maſter vs. But now thoughts ſhining to vs thorow the Lanthorne of words, the clee-

cleerer the Lanthorne is, the more bright and cheerfull is the Light, and the thicker it is, the leſſe doth it direct, and the leſſe doth it comfort.

Fourthly, beſides the benefit of euidence, handſome expreſſion helpes the memorie; and God ſpeaking to man by man, no doubt, well knowes their mould to whome hee ſpeakes, and is willing that all fauour, eſpecially by the Miniſte ie of man, *Rom.* 6. 19. ſhould be done vnto man, and that words ſhould be fitted to the beſt aduantage of Nature. A Parable of Chriſt, a tuned and proportioned Pſalme of *Dauid*, a Prouerbe of *Salomon*, yea, one of the Fathers harmonious Sentences, ſometime take more hold of the memory, then a rough and ragged ex-

exhortation. Yet I ſpeake not this (that I may vſe *Pauls* words) to ſhame them that haue not, to condemne *Moſes*, *Exod.*4.10. for want of vtterance, but to exhort others from condemning, and that they doe not condemne but deſire the more excelient giſts: for God gaue *Moſes* & *Aaron*, euen to diuine knowledge, an eloquent vtterance. God hath giuen diuers gifts vnto men, & all to edification; now all together ſhall edifie moſt, if the higher imploy their Talents, not condemning but incouraging the lower, & if the lower exerciſe their gifts, rather imitating thē enuying the higher. But in imitation, let euery Man hold this Rule, That he imitate no further then his ſtrength will make it good. Other-

therwiſe while he ſeekes to be another, and leaues to be himſelfe, being ſhort of the other he loſeth both himſelfe and the other, euen what he would be, and what he might be.

The ſecond is a hunter of meere words, and the out-ſide of ſpeaking with a neglect of the inſide; ſuch a one is a Phariſie in words, as the ancient ones were in deeds. Againſt theſe eſpecially doe the Reaſons of the firſt oppoſe, for theſe goe about to intice men, and to ſlacke their affections with Eloquence, not to turne them, not to conquer them with power. Theſe draw men to themſelues rather then to Chriſt, for their hearers (if they bee not of the wiſeſt, as moſt are not) commend the Sermon much, and the Preacher

cher more, and Christ least of all.

And indeed they leaue their audience commonly as they found them for profit, but somewhat better for pleasure. Their mishap is this, that the eare is not the soule, for if it had beene so, then so many soules by them had beene gained, as hearers were pleased. Surely this eare-teaching, or eare-scratching pierceth not home, but it is like an Arrow without an head; It hath indeed the woodden head of the flesh, but it wanteth the mettall and steele of the spirit, by which it should enter into the heart, and diuide betweene the soule and the Spirit. Let these men therefore remember that the Kindome of God, though it may be aduanced by words

that

that make power euident, yet it conſiſteth not in words but in power.

The ſpirit ſpeaking though in courſe and plaine words, may ſaue a ſoule, but the top of humane Eloquence, not edged with the ſpirit, will neuer enter in deepe enough to ſaue the hearers. The third ſort affect a language of ends, and ſuch a ſtile as is all of inlayings. They are full of ſhort breathes, and if they perſwade you not on a ſudden, they haue done.

Againe, they darken the ſence by not allowing it room enough. Surely it hath beene a miſery of theſe latter times, to affect both in Latine and Engliſh, ſuch a ſpeech of parcels that hurts the memory, trauailes the vnderſtanding, & doth

doth both nibble and ſting the will, not gripe it, not liſt it, not weld or manage it. When the memory would claſpe it, it is all one as if you did claſpe a handfull of ſand, the harder you ſqueeſe it, the more it flits. When the vnderſtanding beholds it, eyther it is payned in opening the faſt and hide-bound ſhels of it, or if it haue ſome eaſe in that kind, it ſpyes but a ſhort glimpſe of Light, and but a Gloworme of Reaſon, and bee the way neuer ſo darke, it muſt be content with that flaſh of Lightning. When the wil and affections meete it, they rather finde in it the taſte of an Epigram, then of a doctrine, of ſawce, then of meate. And if there bee any ſtrength in it, yet it is ſo bound in by brevity, that it giues but a

plucke to the will, and drawes it not by a continued might: ſo if the mind will not be moued with the pange of a ſentence, it may ſcape well enough from this kinde of teaching.

Surely theſe minutes of ſtile, and littleneſſes in diſcourſing, doe not well expreſſe Maieſty and Power. And that ſhould they ſtriue to expreſſe who are the mouthes and pens of the higheſt Maieſty and the higheſt Power. Againe, in regard of the hearers or readers, that which ſhould enter with power, ſhould iſſue with power, that which ſhould goe to the heart, ſhould iſſue from the heart, and not bee only a flaſh or fire-worke of the braine.

And now that I may the bet-

better free my Reader and my ſelfe from miſtaking, and being miſtaken, I am ready to tel him what I intend not, and what I intend.

Firſt, I intend not to leſſen their deſerued eſtimation, and ſo their edification, whoſe naturall gift is a cleere and conciſe expreſſion; I know there are of this ſort that merit good Readers, and haue many of them, and I wiſh them proſperitie in the Name of the Lord. Such men are themſelues when they write and not others, and if they ſhould bee forced from this kind, they ſhould (like Diamonds) bee leſſened by new faſhioning; and I thinke verily that wherin a man ſtrength lyes, therein ſhould he glorifie his Creator, and not by going out of his

ſtrength, ſeeke to ſerue and glorifie God by his diſability. And this doe they commonly who leaue that Character whereunto they were faſhioned, and reach after another but reach not to it. To ſuch the Apoſtles counſell is good Phyſick; Let euery man vnderſtand according to ſobriety, and his owne meaſure. But ſecondly, I intend to ſhew and proue that a continuall Diſcourſe or Treatiſe made all of parcels, though it may haue good things in it, yet it is not the beſt kind of Language for edification.

And beſides the reaſons ſhewed before (that it often darkens the matter; that it hurts the memory; that it wants the power and maieſty, which the Word of God both re-

requireth and deserueth) to make vp an absolute proofe I will adde a most absolute example, and the reason of the example. The example is Saint *Paul*, that strong Writer of Epistles, (as the very malice of his Enemies did confesse) who knew the best kind of deliuering Diuinity, 1. *Cor.* 2. and both told it vs in writing, that spirituall things must be fitted with spirituall words, and as there he saith in writing practised that which he told vs. If you will see his practice, search his Epistles, and among them that to the *Romanes*, which indeed is a Master-piece.) There you shall see that his manner of teaching is deepe in knowledge, strong in reasoning, pregnant in expression, powerfull in perswasion. Hee

doth not truſſe vp his words too cloſe, neyther doth hee thin them ſo much that they can ſcarce be diſcerned, but to a full and ſubſtantiall matter he giueth the fulnes of ſpeech and expreſſion. Yea, where hee ſeemes moſt to excell, hee ſometimes doubles and makes returnes, and giues two or three ſights or countenances of the ſame matter, that our knowledge and memory may bee aſſured, and that hee may not bee thought to grudge vs his matter by grudging vs words.

And yet Epiſtles I thinke may beſt pleade breuity. Beſides in his perſwaſions and exhortations, he expreſſeth vehemence of affection and ferour of ſpirit, which ſmall ends doe ſmally and weakly performe.

forme. And ſecondly, if wee will ſearch into the reaſon of this Example: by ſearching what is ſpirituall, we ſhall find that the Spirit worketh mans conuerſion, eſpecially by light and power, as hauing to doe with a darke and impotent Mankind, and therefore it expreſſeth it ſelfe beſt, & makes it ſelfe moſt euident by a light-ſome and powerfull ſpeech, euen words of brightneſſe and feruour. So both by *Pauls* example and the reaſon of that Example, I haue fetched the patterne of moſt profitable Language. If yet you would haue more proofe, behold alſo noble *Eſay*, the very primate of the Prophets; and the Ambaſſadour of God, whoſe tongue was touched with the fire of Heauen; This great

Prophet doth not vſually skip and leape in the ſhort ſteps of broken Sentences, but he walketh with Maieſty in the full paces of an expreſſiue, iuſt and mighty Language. Hee doth what we ſhould do, euen make ſweetneſſe to wayte vpon ſtrength, & not make ſtrength to melt it ſelfe away into ſweetneſſe. Let the Bees come vnto *Samſons* Lion, but let not the Lion ſpend his ſtrength in running after Bees. Now the vſe which hence I would gather, is a double Medicine for a twofold Diſeaſe. The one is for the Readers or hearers diſeaſe. For many of theſe are ſick of iudgement, and will not reade or heare any but thoſe that are ſhort and ſweet, euen ſuch as conuey Religion into them by Pils and not by Potions.

ons. They are like chicken that cannot eate bread except it be in crummes. But let such get vnto them the true appetite of a true Christian, and then spirituall matter deliuered spiritually, that is with euidence & force, will be very good (if not the best) food to their soules. And I would wish them to condemne their owne stomackes, and to seeke to amend them, when they condemne or neglect a sound and Apostlicall deliuery of the Word. For certainly that Soule is not very spirituall in her appetite, that relisheth not spirituall Doctrine deliuered in it owne, that is in a spirituall manner. For true in this it is also, That Like loues his Like, and on the other side, where there is no loue, there is no likenesse, but

that which loues not is vnlike to that which is not loued. So the appetite that loues not a ſpirituall kind of teaching, is to be ſuſpected, that it ſelfe is not ſpirituall, and that want of likeneſſe, is the true cauſe of the want of loue. And if it be ſo, then let men looke into themſelues for the fault, and not out of themſelues, and after let them looke them-themſelues to the Phyſician of our ſoules Chriſt Ieſus, praying him to touch their hearts, as hee did the heart of *Lydea* with his opening Spirit, and then no doubt, ſhall they bee attentiue hearers of the man that ſpeakes ſpirituall things in ſpirituall words. The other is for the Writers or Speakers diſeaſe, and this very often is affectation. Euery man muſt

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be of the faſhion, and ſo if this Language of pieces be the faſhion that muſt bee affected; But the affectation heereof is vicious, both becauſe it affects a vice in ſpeaking, and likewiſe becauſe it marres the naturall ability, in which the Affectator would haue better excelled, and whereby hee would haue beene more perſwaſiue. So haue I ſeene a good Trotter make a bad Ambler, and fall into a Racke which is neyther of them both. Wherefore to draw all to a ſumme; Let edification be the end of ſpeaking and hearing, writing and reading, that it may bee ſo, ſpirituall things muſt be fitted with a ſpirituall Language. The excellence and moouing of diuine Muſick, is then chiefeſt when the Tune ſpeaketh like the Ditty. So

So if the light and power of the Spirit vtter themſelues in words of light and power, it ſpeakes moſt mouingly to our ſoules. Wherefore let ſpirituall words haue in them ſpirituall euidence and ſpirituall feruor, for ſo doe they beſt ſpeake to the Vnderſtanding, Will, and Affections. And let the whole matter haue a ſufficient allowance of words, for ſo doth it beſt ſpeake to the memory. Yet this wee may know, that with a large and full expreſſion, a ſententious, definitious and comprehenſiue Poſition, is often a very good Companion. The largeneſſe giues a full appearance of the matter to the vnderſtanding, and workes a full impreſſion of it into the memory, & then the breuity becomming

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the modell and pith of the largenes, makes it more portable and ready for vſe. And we may ſee a ſtring which by the ſudden turne of a Key hath broken by a leiſurable winding, hath riſen beyond the degree where it brake. Laſtly, if with the Preacher to the words of Truth, and an vpright writing, there ariſe pleaſant words, let euery man make vſe of his Talent, to the profit of the lender. Inſtruction pointed with delight, pierceth the more ſharply, and ſticks the more ſtedfaſtly. And theſe bee the very Nayles of *Salomon*, the faſtning of which he commends in the Teachers. But let euery man ſerue God in his owne place, and not breake his ranke to doe ſome ſtrange Exployt. For as there

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is not an expectation of doing God ſeruice, where God hath not giuen ability, ſo neyther is there an acceptation of that ſeruice which is done without an abilitie giuen of God. 1. *Pet.* 4. 11. *For ſuch a Worke is not the fruit of the power but of impotence, and it cannot pleaſe him becauſe it is done without him. For as euery good thing comes from God, ſo that which comes not from God is not good, and that which is not good, can neuer pleaſe God.*

CHAP.

Chap. XVIII.

That the Vse of the Keyes, is an excellent Remedie for the Diseases of the Church (if it selfe be not diseased) and that it is not to bee taken for a priuiledge, to bee free from Remedies and not from Diseases.

When I reade[a] the practice of Penitence in the Times of the first Loue, it reioyceth mee greatly to see the beauty of the Church, which could not chuse but shine in a notable faireneſſe, when the spots were so duely and carefully taken away, the faces of the spotted being throughly washed by the teares of repentance. Open Sinners were not admitted into the Communion of Saints, nei-

a *Cyprian. Epist.* 10. 11. 55. *& de Lapsis.*

neither was the bread of the Children giuen vnto dogges, neyther by an equall bounty to the godly and the wicked, was there an equall incouragement to godlineſſe and iniquity. But a ſeparation was made betweene the ſicke and the whole; and this ſeparation had no other intent but edification, euen an edification of the Spirit by the deſtruction of the Fleſh. So could men finde no fault with the diſpenſers of this power, hauing nothing to complaine of, but that their liues thereby were ſought to bee amended, and their ſoules to bee ſaued.

I confeſſe the cauſe was weighty for which the gates of Heauen were to be locked; great in matter, or great in man-

manner, great in the thing done, or great in the wilfulneſſe of the doer. And this not without reaſon, for the doome is heauy, and fit for the backe of a ſtrong & mighty Euill. It was a ſhort damnation, a temporall Hell, a meaſured deliuery vnto Satan, man being ſhut out of Heauen vpon Earth, euen the company of Saints, and ſhut out of Heauen in Heauen, euen the ioyes and comforts of the Spirit of Conſolation. Neither could it but bee an excellent Remedie, becauſe it was ſo fitted to the Diſeaſe. A degree of Preſumption is incountred with a degree of Deſpaire; the Scorpion is made a medicine againſt the Scorpion, and Satan is ſet on worke to take him downe by Terror

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vnto Saluation, whom before he animated and puffed vp to deſtruction. Hee that ſayd at firſt, *Sinne boldly, for yee ſhall not die at all*, now he changeth his voyce and ſayth, *Thy ſinne is greater then can be forgiuen thee.* But the Wiſedome of diſpenſation ſuffered this roaring Lyon no longer to terrifie, but vntill his Terror did mollifie. Hee aymed indeed at deſpayre, and deſtruction, but the Church aymed at Humiliation and Conuerſion, yea to Conſolation and Saluation. For indeed Humiliation for Sin is the way to Conuerſion from Sin, and Conuerſion from Sinne is the way to the conſolations of the Spirit, and the comfortable Spirit is both the guid and way to Life eternall. Therfore when the man

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is humbled, Satan is cashiered, the Horse-leach is taken away when he hath sufficiently abated the vicious and superfluous bloud. And now the man formerly forsaken by all, is comforted of all, the gates of Heauen are vnlocked to him, and hee is restored to both the Heauens, the Communion of Saints, and the ioyes of the Spirit. Thus are wee healed by wounding, and by humbling wee are exalted. O admirable vse and command of Satan! Hee is an enemy to God, yet doth him seruice; he is an aduersary to Man, and yet helps him. A strange thing it is, that Satan should helpe the incestuous Corinthian, to the destruction of his flesh, and the edification of his soule. A strange thing that Satan should

should teach [b] *Himeneus* and *Alexander* not to blaspheme. His Kingdome is seated in the Flesh, and yet the Flesh he destroyes. Hee is the Author of blasphemies, and yet hee teacheth not to blaspheme. But is Satan contrary to himselfe, and is his Kingdome diuided in it selfe? No surely. But one that is stronger then hee, both in wisdome and power, manageth both his craft and malice to ends which himselfe intendeth not. The Deuill is one and the same still, euen purely malicious. And in this malice hee tempts men being in high bloud vnto a presumption of sinning. And by the same malice, hee tempts the same men being cast downe vnto a despayre of Mercie. Now as Remedies are by contraries,

b 1. *Tim.* 1. 20.

traries, so a measure of despaire is medicinable to a measure of presumption. And just so farre doth God suffer Satan to goe on in his temptation, as temptation is profitable, and no farther. Therefore while Satan is driuing the Offender to despaire, God stops his course when the Sinner is come to due humiliation. And then as it was with Christ in the Wilderneſſe, so it is with the humbled Sinner, Satan is dismissed, & the Angels come and minister to him. And as God doth publikely administer this Remedie to the members of his Church in publike Euils, so also doth he priuately exhibite it to his choyſest Saints in their priuate Neceſſities. And so a messenger of Satan was sent to buffet *Paul*,

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that by the ſtrokes of him who is the king of pride, God might teach his ſeruant Humility. But what ſhall we ſay to theſe things? Are men at this day willing to take this phyſicke, of the Phyſician of our Soules Chriſt Ieſus? or doe not moſt men that are of any growth, thinke themſelues too great to bee taken by this Net of Mercy, but are willing to breake through, that they may be taken in the Net of Iudgement? I wiſh wee had not farre more need of the words of Saint *Ambroſe*, then he had when he vſed them. c *What great or rich man* (ſayth hee) *ſhall yee now find, that will take it well to be reproued of a fault? Yet this man* (*Dauid*) *being glorious in Kingly power, and often approoued by Diuine Oracles,*

c S. Ambroſ. apologia Dauid. cap. 2.

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when he was reproued by a ſubiect, becauſe hee had grieuouſly offended, did not repine in a rage, but confeſſing relented by Repentance. And a little after. *Other men when they are reproued of the Prieſts, increaſe their fault by going about to deny or diminiſh it, ſo that by the ſame meanes by which they ſhould haue beene amended, they increaſe their ſickneſſe.* Had this holy Man a cauſe to complain, to whoſe keyes the Emperour *Theodoſius* ſubmitted himſelfe both for binding and looſing, and haue not our dayes much more, wherein men of a farre inferiour greatneſſe thinke it a ſpeciall priuiledge, belonging to their dignity to ſinne without controlment? And yet if wee looke clearly into the matter, a priuiledge to

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ſin quietly, is but a priuiledge quietly to be damned. But I think it much rather a miſerable inconuenience of greatnes, and a meere abuſe of it, when the terror therof is employed, to fright away grace, & ſo terrifie ſaluation. Theſe are they of whom it is ſaid, *Potentes potenter cruciabũtur*, The mighty by the abuſe of their owne might ſhall be moſt mightily puniſhed. And if greatneſſe would but take a proportion of wiſdome and patience, and thereby ſoundly examine why he is angry, when hee is iuſtly reproued, I thinke he will be ſo farre from finding a reaſon for his anger, that hee will on the other ſide find a reaſon of thankes and reioycing. For put the caſe (as it is too often) that a great man hath offen-

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ded; to him the Man of God ſpeakes or writes, in due or reſpectiue manner, and diſcouers his Sinne and his danger by ſinning. The mayne intent of Gods ſeruant, is but to take away the Sinne that would ſlay him, and in ſtead of Sinne and Death, to recommend vnto him Grace and Life. Now wherein hath this man offended? whoſe only buſineſſe is to take from greatneſſe Sinne and Miſery, and to giue it Vertue and Happineſſe? Surely thou haſt nothing to diſlike, except it bee to be leſſe wicked, and leſſe miſerable, and to be more vertuous and more happy. Yet (though without a reaſon) greatneſſe will in this caſe often be angry, though it haue moſt reaſon to bee angry with it ſelfe, for being angry

without a reaſon. But when reaſons faile I thinke this muſt repreſent one, That it is a diſhonour for a ſuperiour to bee reprooued of the inferiour, and it is commonly a little great Man that doth not think more honourably of himſelfe then of moſt of the Prieſthood. To this I anſwere, that this exception is made all of ſtomack & nothing of reaſon. And firſt I could confute much of it, by prooving and propoſing the dignity of Prieſthood from whoſe Spirituall power (it being as the Scripture ſayes a power vnto edification) of exhorting, teaching, reprooving; yea, binding and looſing, I thinke no true member of Chriſts Church ſhould deſire to be exempted. Beſides, Saint *Paul* without any diſtinction

writes

writes to the *Theſſalonians*, to acknowledge thoſe that laboured among them, who (as he affirmes) were ouer them in the Lord. Whence might bee deduced this Doctrine, That the Layitie in generall is the Flocke, and the Prieſts are the Shepheards, and ſpirituall Shepheards in the adminiſtration of ſpirituall things, are ouer their Flockes. But fleſh & bloud is loth to heare of any Eminence, though it bee but ſpirituall, and not of this world. Therefore I muſt talke with it in a Language more naturall to it, and thereupon I reply, That an Inferiour, which in his manner of ſpeaking, keeps ſafe and whole the dignity of the Superiour to whom hee ſpeakes, and in his matter only ſtriues to take

away his ſinne, this Inferiour hath in nothing diſgraced the Superiour, for in the manner he hath giuen him reſpect, and in the matter hee offers him Amendment. So vpon the whole hee hath not diſgraced, but graced him in reſpectiue words, and in profitable matter.

And ſurely a man ſo reproued, may if he pleaſe be more honorable after reproofe then hee was before, if by the reproofe he become better then he was before. *Naaman* was an honourable man, but a Leper, and at firſt hee tooke exceptions to the Prophet, becauſe he came not out to him, but ſent him health in a manner that diſtaſted him. But if *Naaman* had continued in his anger, he had continued a Leper,

per, whereas by hearkning vnto the Prophets direction, hee returned honourable as hee was before, and healthy which hee was not before. Surely euery man though neuer so honourable, hath a spirituall Leprosie, and if a Prophet aduise him to wash and be clean, by refusing it, hee may continue an honourable Leper, but by obeying it, hee may haue spirituall health added to his temporall honour.

Wherefore let euery man doe that for the health of his soule, which this mighty man did for the health of his body, let him wash according to the words of the Prophet. Christs businesse is to wash vs in this world, that he may present vs spotlesse to his Father in another world. As hee washeth

vs chiefly by his owne Bloud & Spirit, ſo he waſheth vs miniſterially by his Word, by his Sacraments, by his Keyes, for by theſe the Bloud and Spirit which waſh vs are more neerly applyed, and more fully communicated. Therefore loue and embrace the outward meanes of thy inward puritie, and take willingly not one but all the helpes that may beautifie thee.

Some thinke it too much to bee hearers of the Word of Chriſt, and cry out that preaching (indeed a fooliſhneſſe to ſuch, but a fooliſhneſſe that ſaues others) hath turned the world vpſide downe. *Act.* 17. 6. Another can indure preaching, becauſe hee can indure to ſit at his eaſe, while the preacher takes paines in

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vttering that for which before hee tooke paines in gathering; but the Sacrament he will take but once in the yeere, and not once, except his Charitie fall out right with the time of the yeere. A third, will indure both Word and Sacrament, and with *Herod* will doe ſome things gladly, but if hee bee threatned with a binding in Heauen for vnlawfull Luſt, *Iohn Baptiſts* head muſt dance from his ſhoulders. But ô thou man whoſoeuer thou art that deſireſt to ſee the face of God, giue leaue vnto God to fit thee for his preſence, by all his meanes of waſhing and cleanſing. For there is nothing purer then our God of pureſt eyes, and there is nothing fouler then a man of naturall corruption, therefore thinke no

waſhing too much, to bring the moſt defiled thing on earth to the pureſt Eſſence in Heauen. Beleeue that Chriſt knew the glory of God ſufficiently, for he came from it immediatly to vs, and that he knew ſufficiently the filthineſſe of Man, for hee came to waſh it with his bloud, and therefore let no man thinke that hee hath preſcribed any thing too much, to bring vs from ſo great a filthineſſe to ſo infinite a Glory. Wherefore let no man limite the Higheſt, and tell him the Word and Sacraments might haue ſerued for his clenſing, but yeeld to his Wiſedome, which hath thought chaſtiſement ſometimes as neceſſary as food. Therefore bee thou like *Dauid* (and be not better then he who was both a Saint and

and a King) and then ſhalt thou ſay with *Dauid*, That Gods rod and his ſtaffe doe comfort thee, as well as that hee maketh thee to lye downe in greene paſtures, and leadeth thee by the ſtill waters. So to ſumme vp all, Let the diſpenſers of Chriſts ordinances, and his ſpirituall Stewards, giue to all his ſeruants due meat in due ſeaſon. Let them take the Towell and the Baſin wherewith once Chriſt waſhed and wiped his Diſciples feet, and at this day waſh the feet, euen the ſpots of his bleſſed ſpouſe. Hee hath told you that he did it to giue you an example, if yee follow not his example, you goe about to make his giuing of it in vaine. Waſh them with the Word, for Chriſt hath teſtified, *Now are yee cleane by*

the Word. Waſh them with the Sacraments, for the bloud of Chriſt, and the Spirit of Chriſt, the chiefe meanes of our Spirituall clenſing, are thereby communicated to vs. *Waſh them with the rod of cenſure and chaſtiſement, which purgeth out the euill by the bluneſſe of the wound, and by the deſtruction of the Fleſh ſaueth the Spirit in the Day of the Lord.* 1. *Cor.* 5. 5. And let the Flocke of Chriſt ſtriue for the vtmoſt cleanneſſe, and not for priuiledges of vncleanneſſe, for as they are purified, they ſhall bee glorified, the more white wee are here in Grace, the more bright wee ſhall bee in Glory. And let euery man though outwardly great, ſeeke to make himſelfe as much within as hee is without, and

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to that end, let him incourage his ſpirituall father freely to tell him the ſinnes that binde in Heauen, that hee may bee freed from them whiles hee is here on Earth. And let euery great one that meanes to bee ſaued, account it an eſpeciall benefit, if he meet with a meſſenger of God (*Iob* 33.23.) which may by wholſome admonition, take from him thoſe ſinnes which may looſe or leſſen his ſaluation. For it is a certaine Trueth, that as the more purity the more glory, ſo the more ſpots, the leſſe glory and the greater damnation.

Now vnto him that hath loued vs, and waſhed vs from our ſinnes in his own bloud, and hath made vs Kings & Prieſts vnto God his Father, To him be glory and dominion for euer and euer Reuel. 1.

CHAP.

Chap. XIX.

The Diſcouery of ſome mayne Cauſes of Warres and Wounds in the Church, and the meanes of their Cure.

THat the Church and *Rebecca* are alike, and that the Wombe of both is lamentably peruerted into a place of wreſtling, griefe (though vnwilling) cannot but confeſſe it, becauſe Contention is ſo violent that it will not ſuffer it to bee hidden. Therefore a queſtion as fitly ariſeth from the Church as from *Rebecca*, if it be ſo why am I thus? Though ſhe deſired to be fruitfull, yet ſhee loued not to bee a breeder of quarels, and therefore preferred

red a quiet ſterility before a cõtentious fruitfulneſſe. And to this queſtion, of both there is fitted an Anſwer for the ſatisfaction of both.

There are two Nations in thy Wombe, and two kind of people come from thy bowels; one viſible Church, one wõbe, and the ſame bowels, yet two ſorts of people, and not two only in diſtinction, but two in contrariety of diſpoſition. The difference of their inclinations makes a diuiſion in their affections, and this diuiſion is inflamed into oppoſition and contention.

The man of fleſh is *Eſau*, a ſtrong Hunter of carnall luſts, or of preſent pleaſures, or of naturall apprehenſions. The man of the ſpirit is *Iaacob*, a ſpirituall diſcerner, a hea-

heauenly Citizen, of a ſanctified reaſon, of a diuine (or godly) will, of affections ſet on high. But the wretched Antiquity of this contrariety and contention, reacheth beyond *Rebecca*, euen to the beginning of dayes, when Time it ſelfe was not a weeke olde. For euen in Paradiſe, it was enacted as a puniſhment on the ſinne of Man, euen the trouble and vexation of a perpetuall Enmity. Therefore as it was early in Antiquity beginning, in the beginnings of Time, ſo it is like to be late in continuance, and to indure to the end of Time.

And no doubt theſe laſt Remnants of Time, are likely to haue moſt of it, for in them loue doth waxe cold, and as loue waxeth cold, contention groweth

groweth hote. Therefore let euery Christian take to himselfe a twofold care. One is, that the more euill the dayes are, the more hee striues to redeeme both his time and himselfe from the euill of the dayes. As the Infection increaseth, so is it fit hee should increase his Preseruatiues. A second is, That since in contention of two parts, there is but one part that hath the Right, hee must striue to bee on that part which hath the Right. The Flesh hath no right to hate the Spirit, much lesse to persecute it, for therein Darknesse persecuteth Light; Corruption, Cleannesse; an earthly and sensuall grossenesse, a Diuine and Spirituall Puritie. But good right hath the Spirit to hate the Flesh, for no man

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can forbid Light to chaſe away Darkneſſe, Purity, Groſneſſe, Cleanneſſe, a ſpotted Corruption. Yet ſo giddie is man growne by his Fall, that the Fleſh iuſtifies it ſelfe in the Oppoſition of the Spirit, and the Spirit is condemned for oppoſing the Fleſh. And as this is done by thoſe that are without, againſt thoſe that are within, ſo is it done by thoſe that are within, one againſt another, and in that degree of heate, which is proportionable to the degree of the Fleſh, that poſſeſſeth eyther their Iudgements or Affections. For euen within the viſible church the fleſh poſſeſſeth the Iudgements of many, and faſteneth Errors vpon them; and the fleſh the whiles takes it ſelfe for the Spirit, and therefore will

will erre by Authority. Yea, this counterfeit ſpirit fighteth with the true Spirit, and by Religion would condemne Religion, and vnder the ſhew of Truth, ſtriueth againſt Truth it ſelfe. And if you will gheſſe only by heate and vehemence, you will hardly find out which is the Truth, yea, ſometimes you ſhall haue the more heate with the leſſe Truth.

For Error hath many times the oddes of contentious Egerneſſe, which ſhall the leſſe deceiue vs, if wee carry about vs Saint *Pauls* little note, *That the true Churches of God haue no ſuch cuſtome as contention.* Yet my buſineſſe at this time is to find out ſuch, within the pale of the viſible Church (not medling with thoſe that are with-

without) and to ſearch for them in that Dragge-Net which taketh vp both good and euill. And I wiſh that by my finding them; they may learne to find themſelues; that ſo finding themſelues carnall, they may ſtriue to bee ſpirituall; and ſo by beeing once found in the fleſh, they may euer hereafter bee found in the Spirit.

A firſt way by which the fleſh becomes extremely Religious, and by the Extremity of Religion, extremely quarrelſome is cuſtome. For too true it is that many are Chriſtians, and this or that ſort of Chriſtians by cuſtome and anticipation. Chriſtians I call them becauſe they are ſuch in the opinion of themſelues and others; yet muſt I needes tell them,

them, that true Christianitie is not fastened to the heart by custome and preiudice, but it is knit vnto it by the Spirituall bands of illuminating and sanctifying Grace. True it is, that man hath in him by Nature an Instinct of Religion, euen an Inclination to feare & serue some Higher Power; and this generall Inclination is cõmonly specificated by Birth and Education, which by Custome knit a Religion to this Instinct, which knot of Nature is many times mistaken for the knot of Grace. Now this Religion so taken in by Nature, is commonly violent, peremptory and dangerous, strongly opiniated of it selfe, and as strongly hating all Religions different or opposite. The Reasons of the violence of

of this Baſtard Religion is diuers.

Firſt, becauſe the Religion it ſelfe being naturall, the affections and paſſions which are mooued by it are alſo natural; now it is truly obſerued, that the motions of nature are commonly more vehement, I am ſure more tempeſtuous & turbulent then thoſe of grace. *Quicquid agit Natura valde agit.* Nature marcheth furiouſly in the execution of her purpoſes, and the ſatisfaction of her deſire. But grace is little, like a graine of Muſtard-ſeed, or ſhee is by her difference from Nature forſaken of it in her actions and affections, ſo that the body often either tarries behind, or comes ſlowly toward her for the ſeconding of her purpoſes, or ſhe

ſhe is more orderly peaceable and temperate, which is indeed the Character of her in S. *Iames* 3.17.

A ſecond reaſon of this violence may be, becauſe cuſtome is a thing ſtrongly rooted in the heart, and the ſinewes by which it is faſtened are extremely ſenſible. Therefore if you would cut away a cuſtome, you cut the heart it ſelfe, and if you will pull it vp, you pull out the heart and all with it. Thence it was that *Alexander* could not perſwade the Indians to bury their Parents, hauing ſtill vſed to incorporate them. Neither could hee perſwade the Græcians to ſwallow downe their Parents, being euer vſed to interre them.

And heere by the way an An-

Anſwer fitly ariſeth to a two-
fold Obiection of ancient or
* *char.* * moderne Pagans. One is,
That it is a fearfull thing to
ſee the ſtrong diuerſity of Re-
ligions in the World, mayn-
tayned by equall conſtancie
and aſſurance; from which ey-
ther is inferred or deduced by
the Maſter or Scholler, that
where there are ſo many and
euery one denyed by all the
reſt, they may bee all falſe, be-
cauſe all are ſeuerally denyed.
But this followes not; for firſt
I haue ſhewed a reaſon of the
manifold diuerſity of Religi-
ons, and the equall violence in
their Profeſſors. As many Re-
ligions as Cuſtome hath deli-
uered to Mankind, ſo many
are vſually retayned & ſtrong-
ly maintayned. But yet the di-
uerſity of Errours cannot an-
nihilate

nihilate the vnity of Truth; but Truth which is indeed but one, may and ſhall ſtand iuſtified by her ſelfe and her children, though the numberleſſe variety of Errours, may bee iuſtly confuted and ouerthrowne. Though the Heathen haue as many Gods as Cities, and not one of them true, yet this hinders not, but that there may bee one true God that made Heauen and Earth, which euen by diuers Heathens hath beene confeſſed.

A ſecond Obiection is this, That Religion hath beene the Authour of many cruell outrages,

Tantum Religio potuit ſuadere malorum,
Quæ peperit ſæpe ſceleroſa atq́ impia facta.

But

But henceforth let the Obiector ceaſe from this Language, for here I haue brought him to the Damme of theſe Monſters. This cuſtomary naturall, vnnaturall Religion is the very Mother of them; For Nature hauing receiued a Religion by cuſtome, this Religion like a Spirit poſſeſſeth it, and driues it headlong like the Gadaren Swine into deſperate actions. Nature growes mad vpon a Religion knit by cuſtome to her inſtinct, and in her violence ſhee thinkes the Extremity of Deuotion to be the very Marke of Perfection. Therfore ſhee goes furiouſly onward, and ouerthrowes all that ſtands in her way, thinking then ſhee pleaſeth God beſt, when ſhe is moſt furious in his ſeruice, and therefore

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ſometimes ſhe will do Maſſacres and Murders, that ſhee may bee ſure to haue ſerued him ſufficiently. So mad and brutiſh is this carnall Deuotion, that it thinkes to pleaſe the Iudge of the World, by thoſe cruelties which a iuſt man doth lothe and deteſt. And deteſtable as it is to good men ſo much more to true Religion, which is the Doctrine of Goodneſſe, and hath beene before deſcribed to be peaceable and temperate.

Therefore farre bee it from any man, to accuſe true Religion of that which it ſelfe doth accuſe. But let this Brat bee brought to the true Dam of it, and that ſhall be found to be the fleſh, but neuer the Spirit. The Spirit maketh Sheepe and not Wolues, it

hath armed many with Patience to ſuffer Tyranny, but hath taught none to bee Tyrants. *Quem videris gaudentem ſanguine, Lupus eſt.* Whoſoeuer delights in bloud for conſcience ſake, is a Limbe of Antichriſt, the great Wolfe of of the Church, the Flocke of Chriſt.

But let vs haſten from this diſeaſed Religion, and ſeeke out a Remedy, euen a Remedy for this Deuotion of Cuſtome; which Cuſtome is an equall Nurſe to all Religions; A Nurſe it is to all Religions, a like Mother of moſt vnlike Children. The vnity of the Mother cannot reconcile the Differences of the Children, but like the Earth ſhee nouriſheth all Herbes, euen of contrary qualities. But this while

the Contention of theſe Children is moſt fooliſh, for each ſtriueth to be right heire when not one of them is lawfully begotten.

Therefore a firſt Remedy for theſe Baſtard Religions, is to know the Whoredome of their Mother, and a ſecond, to know the true Father of true Religion. The falſhood of the Mother hath been already expreſſed, but it muſt be known as well as told, they muſt take notice of it, as well as heare of it. And let them take this for an aſſured ſigne of a Whoriſh Mother of Religion, when they finde the ſame and no other Fountaine of Religion, but that which will ſerue to beget a Religion contrary to that which is held. If thou holdeſt thy Religion becauſe

thou art accuſtomed to it, for carnal Reaſons, and by a common hand, thou holdeſt not Religion truely; yea, though thou hold the true Religion. But becauſe Truth beſt reproueth Falſhood, and Rightnes, Crookedneſſe, I will ſet forth the true Father of true Religion, that the Adulterous Mother may the better bee knowne and auoyded. God is a Spirit, and therefore the Religion that pleaſeth God muſt be ſpirituall.

But man is carnall, defiled by a carnall Generation, and therefore can neyther know nor giue vnto God a ſpirituall Seruice. Therefore is it needfull that the ſupreme Spirit, teach this carnall man a ſpirituall ſeruice, which his Carnality cannot find out. Yea,

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farther it were needfull he did giue him a ſpirituall Vnderſtanding, to diſcerne and approue a ſpirituall Seruice, being taught vnto him which fleſh and bloud cannot doe. So wee ſee there is need of a ſpirituall Doctrine, and a ſpirituall Mind. Man hath nothing in him to pleaſe God withall: Hee is all Darkneſſe and Pollution, therefore God muſt ſend from Heauen, that which hee will haue man to ſend acceptably vnto Heauen. Man that is now moſt contrary to God, muſt be conformed to him, before hee can receiue from God, and returne to God a Seruice conformable vnto God.

So it remaynes, that true Religion muſt bee a ſpirituall Doctrine, taught by God vnto

Man, and the true meanes of receiuing a ſpiritual Doctrine, is a ſpiritual Mind. This is the right hand of Religion, and Nature is the left, and theſe right-handed Men are the only true receiuers of true Religion.

For a ſpirituall Minde, meeting with a ſpiritual Religion, by Vniformity grow to an Vnity; they kiſſe, imbrace, and claſpe one another, and the gates of Hell cannot plucke them aſunder. The Spirit that gaue the Word, ſeaſons the Heart, and the Heart meeting the Word, borne of the ſame Spirit with it ſelfe, ioynes it ſelfe to it in a brotherly Affection and Vnity. Now this only true admittance of true Religion, hath notable Priuiledges annexed to it, which are

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both markes of Excellence & Difference, aboue and from other falſe meanes of receiuing Religion. One excellent and neceſſary Prerogatiue is this, That the ſpirituall Man hath God for his Teacher; hee learnes the counſels of God, of that Spirit which only knoweth Gods Counſell, and only acknowledgeth it. Hee holdeth diuine things by a Diuine hand, and receiues them from the Deity it ſelfe. Though his outward Man receiue Elements and Rudiments of Religion by Birth or Education, yet his inward man receiueth them by Heauenly inſpiration, the ſame Spirit which mooued holy men to ſpeake, mooving holy men to heare and beleeue. For in the Saints the Spirit of

God is the laſt reſort, reſt and Pillar of Truth; and how can they but beleeue when a ſpirituall Mind plainly diſcerneth the Truth of ſpirituall things? It hath alſo a ſecond priuiledge of ſafetie, and in that ſafety, a third of reſt and quietneſſe.

For a Religion being once truly diſcerned, approued & knit to the heart by the Spirit, the Spirit which leades vs into the Truth, doth ſtabliſh vs in the Truth, by the ſame Light by which it ſhewes vs the Beauty of Verity, it diſcouers the deformity of Errour; yea, it will ioyne hands with no Religion, but that which is kinne to it. Shew the Spirit the whole Millaners ſhop of Religions, which Mountebanke Satan hath ſet to ſale in the

the world, & none of them wil fit his hand, though neuer so much flouriſhed ouer with the imbrodery of humane wit and earthly Glory. The Spirit which gaue the Word, will acknowledge no other, but the Word of the Spirit. *My Sheepe, ſayth Chriſt, heare my voyce, but a ſtrangers voice they will not heare*, *Iohn* 10. And now what an admirable priuiledge of reſt and quietneſſe is hereunto annexed? The carnall man, if he eſcape the Reſtineſſe gotten by Cuſtome, or impoſed by Authority, hee runneth like the diſpoſſeſſed ſpirit, through all places both wet and dry, ſeeking reſt for his Religion. And how can hee finde reſt, ſince there is no true reſt but in the Truth, and that Truth being

hidden from flesh and bloud, all other Religions that appeare are but Errors, and who can blame a man to run from an Error as soone as hee hath found it? This I doubt was the Disease of *Montagne*, who professeth that hee continued in the Romish Religion, because if he left that hee beleeued he should run through all and neuer bee at rest. So hee kept that Religion it seemes for his owne sake, and not for the goodnesse of the Religion, because he would find rest, not because hee had found the Truth. But much better doe they, that by the Spirit imbrace true Religion, because by the Spirit they discerne it to be true. Such men seeke Truth rather then rest, for hauing found Truth, they know rest

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comes in vpon the Bargaine. They follow that truth which is followed with reſt, but they by no meanes will follow that reſt which is diuorced from Truth. They ſeeke for Truth, and Truth giues them reſt, but the other ſeekes for reſt, though reſt hold him in Error. So he is reſolued to be ſure of his reſt, though he be not ſure of his Religion. But as this is a Baſtard holding of Religion, ſo is it a baſtard reſt, for it is a wrong reſt that is grounded on Error, and Truth only giueth a true reſt. By the ſame reaſon might a Pagan or Mahometane, eſtabliſh himſelfe in Paganiſme and Mahometiſme, becauſe Cuſtome hath giuen each of them a Reſtineſſe in their Religions.

But let that man who deſi-

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reth by a right hand to receiue the Truth, and from the Truth to receiue reſt, and with that reſt ſafety from Errour, Let him I ſay liſt vp his eyes on high, Beccauſe he hath his Chaire in Heauen, who teacheth the hearts on Earth. Let them vehemently intreat God, that by the Spirit which only knoweth his counſels, he will reueale his counſels that by the Spirit which gaue the Word to the Speaker, hee will faſten the Word in the Hearers, and that by a ſpirituall and heauenly minde, they may diſcerne and hold Spirituall and Heauenly Truth. And this let them doe importunately and vnceſſantly. Importunately, both in regard of the weight of the Petition, for the very weight of our Saluation

tion lyes on this ſpirituall receiuing of Religion; and in regard of the efficacy of Importunity, to which Chriſt hath promiſed the holy Ghoſt, *Luke* 11.8, 13. Vnceſſantly, becauſe God may delay thee, yet hopeſtil that he wil not finally deny thee. He calleth ſome at al houres, & it is to no purpoſe to goe from him, for hee only hath the words of eternall life, and hee only can giue them to thee, and ſettle them in thee.

A ſecond reaſon of difference in Religion, is difference of Complexion; for many times that is called a Warre of Religion, which is but a War of Complexion. And ſurely pitty it is, That the Religion of many, or at leaſt the zeale of it, is but their Complexion, and

and yet they thinke themſelues to excell all others in the zeale of Religion, when they doe but exceed them in the heate of Complexion. And yet vnder this forged Banner of Religion, they combate boldly with other Co m plexions: yea, ſometimes with the Spirit it ſelfe, the true and only roote of true Religion. For indeed it fals out, that Complexions being different, by their difference they fall into diſcord, and not ſo only but they are at difference with the Spirit it ſelfe, both becauſe the Spirit is of no Complexion, and becauſe the Spirit vpon occaſion maketh vſe of any Complexion; which when it doth, it gaines the diſpleaſure of that Complexion, which is contrary to that whereof

whereof it makes vſe. So by ſeuerall turnes, euery Complexion combateth with the Spirit in thoſe whoſe Religion is Complexion, and whoſe Complexions are not commanded by the Spirit, the true Author of Religion. This in patternes will more euidently appeare.

Set before you a man of Choler; his humour is hote, and this heate being applyed to Religion, hee calleth Zeale. Then hee inferres, the more heate, the more Zeale; & the more Zeale, the more Religion. Hence he blowes that fire of his fleſh, vntill hee hath kindled in himſelfe ſome flame of Intemperance, or perchance, hath ſet the Houſe of God on fire about his Eares.

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On the otherſide, behold a Phlegmatick; His Complexion preacheth to him, that Religion conſiſts all in Quietneſſe, and liuing peaceably among his Neighbours. Therfore he prayſeth Moderation ſo much, that his Religion takes cold, and hee loues an eaſie Ignorance more then a diligent Knowledge. He is dully patient in diſhonour done to God, hee is contented with quiet prophaneneſſe and well ſetled Superſtitions. Whence I gueſſe this man to haue beene the firſt father of this Poſition, *Malum bene poſitum non debet moueri.*

But now as wee haue ſeene theſe two aſunder, ſo bring them together, and you ſhall preſently ſee a battaile. But the Cholericke man is firſt in the

the combate, and hath the Phlegmaticke by the coller ere hee be aware. At the firſt blow, he denounceth damnation to him for key-coldneſſe, for doing Gods worke negligently, for his vngodly Patience, for man-pleaſing, for temporiſing, and at laſt he cals him Formaliſt. On the other ſide, the Phlegmaticke (when he is awaked by the clamour of the Cholericke) cals him an angry Goſpeller, a Fyer-flinger, a Schiſmatick, a Sower of diſſention, and perchance a Puritan, (though that word ſometimes bee alſo beſtowed on the very grace of the Spirit.) Beſides, if the Phlegmaticke be throughly ſpurred by the Cholericke, ſo that hee ariſe to any height from the cuſhion of his Fleſh, hee will then

then looke ouer into the life of the Cholericke, and tell him his diſcoueries. Hee will ſay, that all his heat is not zeale, becauſe hee is as hote in his owne quarrels, as in the quarrels of God, yea in matters of Earth as much or more then in matters of Heauen, that he will ſooner bee reconciled when God is offended, then when himſelfe is touched; that his heat is not ſpirituall, becauſe it hath Pride ioyned with it, and that out of Pride hee pretends to pull downe Pride, and that hee is angry with dignities becauſe he hath them not, and that if hee had them, he would preſently bee at friendſhip with them. Thus doe we ſee theſe two in a miſerable and vehement conflict, where it is pitty to leaue them long,

long. But another ſpectacle calls vs aſide, from which being returned, I ſhall deſire to part them by that Spirit of Loue, which puts aſunder thoſe that come together in combates, and brings together by Loue thoſe that went aſunder in Hatred.

The firſt Man that I take notice of in this new ſpectacle, is of a Sanguine Complexion. This man being of a pleaſant conſtitution, will haue a pleaſurable Religion. He thinkes that the Text, *Reioyce continually*, is to be taken litterally and ſtrictly, and hee will not endure any doctrine that may not manifeſtly ariſe from this Text. He likes wel paſtimes & recreations on the Sundayes, though Seruice be the ſhorter, and he ſayes, That ſome Ales with

with a little ſpice of Drunkenneſſe, maintayne Loue. Hee vnderſtands not the word Mortification, but thinkes it is killing of a mans ſelfe, and he is neuer in earneſt with his Soule, much leſſe in ſober ſadneſſe, but hee liues in ieſt, and in ſumme is of a feſtiuall Religion.

But with him, though againſt him appeares a Melancholiſt, the ruggednesſe of whoſe browes ſhewes the roughneſſe of his Religion. His Complexion is fed by a ſad, ſowre, and harſh humour, and accordingly his Religion conſiſts all of terrour, cenſuring, ſeuerity, cutting and paring, much binding, with little or no looſing. He thinks a ſowre countenance is the very Viſage of Religion, and not

to be like any that are many, is the true difference of a Christian. Hee hates forme and beleeues Religion muſt haue nothing but ſubſtance; hee is himſelfe a ſoule (almoſt) without a body, and hee would haue all the Church to be like him. Hee is full of ſcruples, and therefore both ſeekes and findes many faults where are none, and is ſo iealous of abuſes, that hee is ready to forbid all vſes for feare of abuſes. Hee is exceeding querulous, and therefore more apt to complayne for ſuppoſed Corruptions, then to thanke God for reall Reformation, & is more troubled with a little ſpot on a finger, then hee is cheered with the comlineſſe of a whole Face. With Superſtition hee hates Superſtition, yea ſometimes

times he nouriſheth it by hating it. For his hatred of Superſtition, continues the memory of diuers Superſtitions, which if his oppoſition did not make knowne, they had beene moſt quietly confuted by Forgetfulneſſe. Beſides, he is filled with Superſtition by a ſwarme of ſtrange and extrauagant Imaginations. By them hee ſometimes ſees Viſions, receiues Reuelations, and approcheth to an Anabaptiſt or a Seraphim; like *Bonauenture*. This he doth if his Melancholy be lightſome, but if it bee wholly darke, then hee is nothing but feare, euery Atome is a Mountaine, and hee falls into Iudaicall ſcruples of touching, taſting, and handling. And now theſe two being brought together (though

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the Melancoly man will hardly bee drawne into Company) you ſhall be ſure to ſee a combate in theſe alſo. The Sanguine man tells the Melancolicke of faction, ſeparation and pride, and ſayes he is like the Phariſie, that iuſtified himſelfe and deſpiſed others. Hee tells him, his name is Stand farther off, which if hee ſayes, becauſe hee thinkes that he is holyer then others. He accuſeth him of malice and ſpitefulneſſe, and ſayes, that Loue is much decayed, ſince theſe pure Goſpellers came vp. He hates him as the Enemy of Mirth, yea the enemy of Life, for hee holds him a walking dead-man, and doubts hee ſeekes to make others as dead as himſelfe. Therefore hee ſhuns him as he ſhuns Death, and

and is reſolued to forſake any Religion or Saluation, that is of his Complexion. On the other ſide, the Melancolicke counts the Sanguine for a Reprobate, and his titles for him are, Good-fellow, and Carnall Goſpellers. He tells him the Loue which hee talkes of is not Charitie, but a brotherhood in Iniquitie, and that ſuch Vnity is but a conſpiracy of the Wicked, not a Communion of Saints. He taxeth him for being merry with Sin, and for pretending the furtherance of ſpirituall vertues by fleſhly liberties, wherein God is offended, that hee may bee pleaſed. Briefly, he accounts the Sanguine but a man of this World, and he accounts himſelfe to be none of the World. Becauſe the Sanguine is of the

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World, therefore the Melancolicke thinkes it fit to hate him, becauſe he hath vndertaken not to loue the World; and becauſe himſelfe is not of the World, therfore he thinks it fit to be hated of the world, and in this word *World*, hee includeth the Sanguine.

Thus doe theſe diuers Complexions afflict one another, and each one thinkes that Religion is on his ſide, and Irreligion on the other, and that with Religion, he batters and aſſaults Irreligion, whereas indeed, it is Humour that fights with Humour, Complexion with Complexion, the Fleſh with the Fleſh. And becauſe the one Humour finds faults, and perchance true ones in the other, therefore hee condemnes him bodily, and ap-

prooues himſelfe ſecurely, becauſe hee is contrary to him. For hee thinkes that his contrariety to Vice muſt needs be a Vertue. But the whiles hee ſees not that Vices haue a great contrariety betweene themſelues, and therefore a Vice may fall out with a Vice, Prodigality with Couetouſneſſe, Dulneſſe with Impatience, & Diſſolutenes with hidebound Seuerity. Therefore we ought to looke wherewith it is that wee reſiſt Vice, as to bee ſure that it is Vice which wee doe reſiſt; For a Vice is an euill medicine for a Vice, and a beame in thine owne eye is a bad help, to take out the mote of anothers eye. Yet this is mans Infirmity, the ſame blindneſſe which can ſee nothing in our ſelues, will perceiue

ceiue much in others, and the ſame Humour which preiudiceth vs to iudge our ſelues, makes vs ſtrong and confident Iudges of others. And this doth euery Humour in his Turne; for euery one will take on it ſome worke in Religion: but eſpecially Choler and Melancoly are buſieſt, the one in practicall buſi-headedneſſe, which often tends (in their opinion) to a holy ſedition, and a religious ſchiſme; and the other in ſpeculatiue conceits, ſcruples, and apprehenſions, in the abundance whereof they ſeeke faults and are willing to finde them; and by the preiudice of that willingneſſe find ſome, where are none; they cal a whole Church to the Barre, and their priuate ſpeculations muſt be the lawes

of her tryall, and if ſome word or action bee capable of two ſenſes, a good and a bad, they arreſt the Church vpon ſuſpicion, that the bad ſenſe is hers, and not the good. And both theſe Humors get themſelues often much glory among the Vulgar, the Melancoly man for deadneſſe, being thought guilty of Mortification, and the Cholericke for his vehemence, being accuſed of Zeale. Yea, theſe and the reſt of their fellowes are often in a mixture, according to the variety whereof, hapneth an infinite change of conceits and affections in Religion.

Neyther is this to be found in one Church alone, but no doubt it workes in all Churches, all Churches being made of men, and all men hauing dif-

different Complexions. There are no doubt elſwhere, *molles & rigidi*, eaſie and rough Profeſſors, Phlegmatick and Sanguine, Cholericke and Melancolicke. If you will goe aſide with Saint *Iohn* into the Wilderneſſe of Contemplation, and behold the great Harlot of the World, the Church of Rome, you ſhall ſee the diuers operations of theſe different Complexions. The Woman her ſelfe that ſits on the Beaſt, euen the Heads and Managers of that Tyranny, are of a ſanguine and ſcarlet Complexion. They haue turnd Diuinity into an Art and Myſterie, of purchaſing pleaſures, honors, and dignities. And thence ſhe beares this Motto, *I ſit as a Queene, and ſhall ſee no ſorrow.* For Choler repayre to the Ie-

ſuite, a man of an actiue and buſie heat, full of diſſignes and trauailes, and if the craft of his Choler doe not effect his proiects, the miſchieuouſneſſe of it ſhall, and then hee ſheds the bloud of Warre in the time of Peace. His very character is Cholericke, for it is a Locuſt, *that hath the tayle of a Scorpion, and a ſting in his tayle, &c. Reu.* 9. But for Phlegmatickes there are no patternes like the Monkes, whoſe Life in generall is paine by eaſe, and labour in eating. And in this payne and labor they expreſſe a wonderfull patience. This is the man whom that excellent penſill of the Spirit Saint *Paul* deſcribes weeping, *whoſe end is damnation, whoſe god is their belly, and whoſe glory is their ſhame.* And if you will

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ſee the face of Melancholy, behold your Anchorite or Stillite, who often by a ſullen humour falls out with the world and falls into a corner, and at beſt vndertakes voluntary temptations, that hee may eſcape neceſſary ones. This man alſo Saint *Paul* deſcribes, when hee calls his Religion a ſhewe of wiſdome, in wil-worſhip and humilitie, and puniſhing the body. And theſe differences haue alſo bred oppoſitions among them. The Popes turning Religion to be a Pander for pride, luſts and pleaſures is condemned by diuers, as *Barnard*, *Caſſander*, *Mantuan*, *&c.* The Ieſuite is condemned by the Prieſt, yea by the ſounder Romaniſts, for being too pragmaticall, and the whole world cryes out on

the Monckes, and the Poets make ſongs on them. But the Melancoly Chriſtian ſeemes moſt reuerent as hee doth among vs, yet they haue beene cenſured by men of Iudgement, as *Cornelius Agrippa de vanit. ſci. cap.* 62. and *Barnard in Cant. ſermo* 35. and others, who condemn that life which liues to it ſelfe, profiteth not others, and runnes into *Salomons Væſoli.* And no doubt by the lawes of fleſh and bloud, the Pope in his glory cannot but laugh at their Penury, and he that reioyceth in his gayne by *Fabula de Chriſto*, which was the blaſphemous ſpeedy of an impious Pope, muſt needs thinke them mad that looſe thereby eyther pleaſure or profit. No doubt, as fitly by the Pope may be giuen to

theſe men of penance, that ſaying which was beſtowed on the common people that ſought a fatherly benediction. *Quando populus hic decipi vult, decipiatur.* Againe, the Philoſophers had Sects agreeable to different Complexions, The Epicure fitted eyther the Sanguine or Phlegmaticke, the Stoicke and Cynicke, the Cholericke and Melancolicke. So much in all men that are meerly naturall, doth the Body worke on the Soule, and the Soule by the ſame blindneſſe which it ſuffers from the Body hath this defect, that it ſees not that it is blind; and therefore beleeuing that it ſees, it calls that an opinion, which is indeed but a preiudice. Now the Remedie of this Diſeaſe, as of others,

is by contraries. Surely as theſe Complexions of the Fleſh in their extremities fight with the Spirit, ſo doth the Spirit with them, and therefore the Remedie of the Fleſh is the Spirit, and wee ſhall bee ſafe from the extremities and ſuperfluities of the Fleſh, if wee keep our ſelues in the vprightneſſe, vnpartialneſſe, and indifferency of the Spirit. Now this ſhall wee performe, if wee be guided by certaine rules, whereof it may be truly ſayd, that hee that keepeth theſe rules, keepeth his way, and he that keepeth his way, keepeth himſelfe in the Spirit, and hee that keepeth himſelfe in the Spirit, keepeth his Life. And moſt true it is, that they that walke by theſe rules, peace ſhall bee vpon them, for they

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are the very Iſrael of God.

The Firſt of theſe is this, That euery man truely iudge himſelfe, his Complexion and Conſtitution in the outward glaſſe of the eye, and the inward glaſſe of the ſoule, ſo to find out the exuberant, abounding and reigning Complexion; and that being found, to bee farre from ſauouring and defending it in the things of God, which is the vſuall manner of fleſh and bloud. But rather on the contrary, let him ſuſpect and ſtoppe himſelfe in that way to which his inclination ouer-hurries him, and condemne his errour when he goes aſtray, and hauing condemned it, returne backe to his true way. Surely in this we muſt imitate the Nauigators. The Nauigators know the right

right Line that leades to their intended Hauen, and to that Line by the Compaſſe they ſet the courſe of the Shippe. But if contrary windes ouer-rule them, & turne them from this right propoſed Line to any one ſide, then they reckon how farre they haue gone on the one ſide, and by another returne they requite it, and ſo bring themſelues againe into their right intended way. Doubtleſſe our Life is a Voyage, our Hauen is the Citie of God, the Line of our courſe is Sanctification, and the Spirit is our Compaſſe; This Spirit pointeth vs our way, and our Soules muſt reſolue to run in that way. But it ſo falls out that the tempeſts of the Fleſh of Complexion, of exorbitant Conſtitution, carries vs aſide, what

what remaynes but that wee find out this Errour, and finding it, allow a returne as long and as large as our wandring. But farre be from vs that fooliſh and dangerous Cuſtome of thoſe blind Soules, who being hoodwincked by Humour and Complexion, doe make their Humors and Complexions the Guids of their Soules, and not their Soules guided by the Spirit, the Guide of their Humours. Yea, they thinke that Humor is the Spirit, and ſo they erre by autho rity, and are therefore farre more incurable. This is to make the winde the Guide of the Shippe, and not the Compaſſe, and ſurely ſuch men ſhal be ſure neuer to come to their pretended Hauen. For the end of the Fleſh is Death, and the

the fruit of the Spirit onely is Life. Neyther is it hard for each man to finde out the ſuperfluities of his fleſh, and to correct them if hee follow the Second Rule, which is this. Man muſt not compare himſelfe with himſelfe, nor meaſure himſelfe by himſelfe, for euery man is as tall as his own meaſure, and he cannot thereby finde out his ſhortneſſe or tallneſſe. But Man muſt ſeeke out for his patternes, both the words and perſons of men truly ſanctified, or rather the words and deeds of the Spirit, ſpeaking and liuing in them, euen ſuch whoſe vnpartiall vprightneſſe hath wholly giuen them vp from the Fleſh to the Spirit. The chiefeſt is Chriſt himſelfe, whoſe vpright temper rectified and guided by

by an vnmeaſured Spirit, ſetleth him in a perpetuall equilibriouſneſſe, apt vpon occaſion to the effects of any Complexion, yet vnapt without to be led by any of them.

Next to Chriſt are his Apoſtles, And among them moſt conſpicuous and moſt knowne in *S. Paul.* In him ſhall yee ſee the reaſonable vſe of each Complexion, while he chideth the *Galathians* and *Corinthians*, while he reioyceth for the *Romanes*, while he expreſſeth a feruent loue to *Timothy* and many other Saints; yea, to his owne Nation, wiſhing with his owne perill that they might bee ſaued, while he ſpeakes weeping of thoſe whoſe end is Damnation, and being ſtill one and the ſame man; he is full of anger when

when *Elimas* reſiſted him, and full of patience when the Iewes afflicted him. And euen at this day are there paternes to bee found of an vpright, euen a ſpirituall conuerſation, and their followers ſhould wee bee that ſo follow the followers of Chriſt. Neyther muſt that backward reaſoning be heard among Chriſtians, to argue from their own apprehenſions or vertues, therby to proue what is Truth and Goodneſſe, which is to reaſon from themſelues to Chriſt, but they muſt reaſon from Chriſt to themſelues; they muſt ſay, This Chriſt did, therefore I muſt doe ſo: and not this I do, therefore Chriſt did ſo. For that were to make thy ſelfe Chriſt, and Chriſt a Chriſtian. Yet this many doe, and from

their owne inclinations fashion the shapes of paternes to themselues, not themselues to them.

And as we must conforme our selues to the deeds of the Spirit, so we must to the words of the Spirit, and to doe both, wee our selues must be spirituall, euen the freemen of God. Vpon which is grounded the third Rule, which is this, That euery Saint and sonne of God, by the ayde of the Spirit inwardly freeing him, and outwardly teaching him, must striue to haue an vniuersall libertie of soule, free and inclinable to the approouing of all Truthes, and to the loue and practice of all goodnesse. I say this is a great and glorious liberty of the sonnes of God, and of them alone, that their soules,

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ſoules being lifted vp from the hinges of the fleſh, and new faſtned to the ſpirit, thereby they haue a freedome to mooue whenſoeuer the Spirit moues, and to loue whatſoeuer the Spirit loues. All Truthes are gladly receiued, all Goodneſſe is highly eſteemed, bee it in a Complection different, yea, contrary. For this Freeman of God muſt haue the liberty both of his Iudgement and Will, hee will be bound Prentiſe to no Sect, partiality or piece of Truth or Goodneſſe, but will bee as large as Truth and Goodneſſe it ſelfe.

And if you will know his Sect, the truth is, he is only of the Sect of Truth and Goodneſſe; And that is no Sect. For theſe he approues where-

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ſoeuer he finds them, in what Complexion, Religion, or Nation ſoeuer, and it ſeemes Saint *Peter* himſelfe was of this Sect; yea, God himſelfe fauoureth it, for Saint *Peter* ſaith, that of a Truth he perceiued, *That God in all Nations accepted thoſe that feare him and worke Righteouſneſſe.* Therefore henceforth, Let no man tye himſelfe to a part, by ſome corporeall likeneſſe, or preiudice of birth or education, and ſo ſeparate himſelf from the whole; but let euery true Chriſtian bee a true Catholike, euen an vniuerſall thing entertayning Truth and Goodneſſe in all perſons and Complexions, yea, entertayning all perſons and Companies if there bee Truth and Goodneſſe in them.

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For let the great and little Sectaries, Romaniſts and Separatiſts know, That the name of Catholicke is moſt properly his, whoſe iudgement is free to the receite of all Truths, but eſpecially and actually of the Fundamentals of Saluation, and whoſe will is free to the imbracing of all perſons indued with ſanctified Goodneſſe, iſſuing from the knowledge of Truth. The true Saint is a louer of all ſanctifying Truth, and a louer of all that are ſanctified by the Truth.

This Saint *Iohn* teſtifies, when he boldly aſſumes, *That the elect Lady was loued in the Truth, of all them that loue the Truth.* Therefore let men boaſt of ſingularity and ſeparation, that is fearfull to mee

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which is to them preeminence. For they that cut off Saints from them, cuts themselues off from the Communion of Saints. Yea, let not a difference in ſmall Truthes make ſeparation. It may bee that Complexion hath only made this difference, and hath made him or thee, I know not which, too ſtraite or too large, but take heed that thou doe not for a difference in Complexion ſeparate thy ſelfe from thy owne Brother. The great and certaine Truth and mayne Goodneſſe that are in him, are more ſtrong to bind thee to an vnion, then the difference in ſmall Truths and Duties be to make a Diuiſion. Yea, that great Goodnes that is in him, except with the Phariſies thou thinke better of thy

thy ſelfe then others, may make thee to ſuſpect thy ſelfe rather then him. And ſuſpect thy ſelfe and ſpare not, if thou doſt not finde in thy ſelfe this vniuerſall liberty of ſoule, which approues all ſolid truth and ſanctified Goodneſſe in any perſon; yea, loues the perſons of that Truth and Goodneſſe.

Let not the fleſh part what the Spirit hath ioyned together; let not the difference of bodies put a-ſunder what the vnity of Grace hath conioyned, neyther doe thou know men hereafter according to thy owne fleſh, but according to Gods Spirit. But if thou wilt try whether thou doeſt make a true ſpirituall diſcord, ſee whether thou doſt equally make it with men of thy owne

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Complexion & Constitution, if they be voyd of Truth and Goodnesse; and whether thou dost loue and entertayne any Truth and Goodnesse, though he be neuer so much outwardly different that professeth it. But if thou sticke at eyther of these, thou art not yet a Freeman of the Spirit, but a slaue of thy flesh, thy loue and hatred are thy owne and not Gods.

And surely so it appeares in many of this kind, for a spirituall hatred dwels in a spirituall heart, and a spirituall heart is a charitable heart, and a charitable heart euen where it hates, there it wisheth that it might haue cause to loue. Accordingly these spirituall and charitable haters of Vice, rather then Person, seeke the amend-

amendment of thoſe that they hate, they ſtriue as much as is lawfull and poſſible to liue in peace with all men, they attend if at any time they may recouer them from the ſnare of the Deuill. But the Complexionary Zelots, think more of Confuſion then Conuerſion, they ſeeke out Reaſons to maintayne a Rent and Difference, and to account men of Infirmitie, Enemies rather then Brethren, and except a man will preſently bee ſaued, they will preſently damme him. *But wiſdome is iuſtified of her Children*, & this is the wiſdome of the Spirit, euen to vnlade our ſelues of the fleſh, to free our ſelues from all the preiudice, burden and bondage of it, and to dwell in that pure, peaceable and vniuerſall

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ſpirit, which entertayneth gladly all Truth, and loueth willingly all Goodneſſe; yea, where they are not, it wiſheth they may bee, and expecteth vntill they be.

But before I leaue this ſubiect, I muſt both magnifie and pitty the Man truly ſpirituall. He ought to be magnified, becauſe hee that is mighty hath magnified him, and hath ſet him in a high degree. The Knife of the Spirit hath ript off the fleſh from his ſoule, and the fleſh doth no more command him, but he is a ſpirituall Freeman. His ſoule is free from darkneſſe by a maruelous, euen a Celeſtiall Light, and his will is free from the bands and chaines of the fleſh by a ſeuering, cutting and abſoluing Spirit. Hee is taller

then the ſonnes of men, and as much higher then they, as the Spirit is higher then the fleſh, and by that ſtep of aduantage hee lookes into Heauen, which they ſee not. Hee is inwardly and really more noble, for he hath a free, large, and emancipated ſoule, which they haue not. Hee is more powerfully valiant; for hee fighteth the battailes of the Lord againſt ſpiritual powers, and againſt the whole Kingdome of darkneſſe. But with this honour that is to be magnified, is adioyned a miſery to be pittyed.

For as he fighteth for God againſt the World, and the Prince of the World and the World, with all the Complexions thereof; yea, with the Prince thereof, fight together

againſt him. His Sword is againſt euery man, and euery man againſt him, and though hee be not euill: but a true Iſraelite, in whom is no guile; yet therefore the euill World hateth him, becauſe hee is not like them. Surely the quarrell of the World with the ſonnes of God, is not becauſe they are naught, but becauſe they are vnlike, and vnlikeneſſe is to them as ſufficient a cauſe of debate as wickedneſſe. Yea, where there is an vnlikeneſſe, there falſe wickedneſſe ſhal be imputed, that which of it ſelfe is faultleſſe may ſeeme iuſtly to be condemned, as being guilty of that which is truly faulty. Becauſe they are vnlike, they are hated, and becauſe they are hated, they muſt be accuſed.

To ſay truth, they are not hated becauſe they are wicked, but they are made wicked becauſe they are hated. Now this ſlanderous odiouſneſſe ariſing from vnlikeneſſe, is thus hatched: Eyther becauſe a man beleeuing fully his owne rightneſſe, makes himſelfe a rule vnto others, & condemnes them when they ſwerue from this Rule, or becauſe viewing his owne crookedneſſe in a compariſon with a goodmans righteouſneſſe, he finds this compariſon of righteouſneſſe to bee a checke and reproofe to his crookedneſſe. But whatſoeuer the cauſe is, Too true it is; That vnlikeneſſe hath made many Quarrels betweene them, and theſe Quarrels of vnlikeneſſe too often flow from the oppoſiti-

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on of Complexion, againſt Sanctification.

The ſanctified man beeing free from all Complexions, yet ſundry times vpon ſundry occaſions ſerues himſelfe of ſundry Complexions, & then commonly hee is cenſured by the ſeruants of thoſe Complexions, that are contrary to thoſe that are his Seruants.

For indeed the ſpirituall man is the Lord of Complexions, but the carnall is their ſeruant. Hence, as they fight among themſelues, ſo moſt commonly they fight all with him: For the ſpirituall being of no faction, nor ſeueraltie, but affecting vniuerſall Goodneſſe, ſerues himſelfe of the goodneſſe of each Complexion, and refuſeth the vices and extremities of it. So by rea-

ſon of his different temper from all, hee hath Enemies of all, being *Virtus in medio vitiorum.*

Hence the Stiptick, and hide-bound or angry Chriſtian, when he ſees the ſpirituall man conuerſing with Sinners, though perchance with hope of edification and cure, or ſome euidence of ſmoking grace, hee cryes out againſt him, and cals him good-fellow, an eater with Publicans and Sinners. If hee ſee him vſing ſome lawfull comfort & recreation, he cals him a Glutton, a Drunkard, a Libertine. If he ſee him conuerſant with men of the contrary Faction, or excuſing a Ceremony for the loue of Peace, he doubts of his Saluation, and holds him to bee fallen from the Faith,

Faith, and takes him for little leſſe then one of the damned. If the ſociable, ſanguine, and neighbourly Chriſtian ſee the ſpirituall man with a notable difference to affect thoſe that excell in Vertue, to condemne the Drunken meetings of carnall Feaſtings, the laſciuious geſtures of dancing prouocations, the beaſtly mirth of Tongues tipt with filthineſſe, the prophanations of times conſecrated to diuine vſes, the contempt of Gods Word, and the careleſſe burying it in fleſhly recreations; He cryes out vpon his purity, and defies it, and ſayes, too much Religion hath made him madde. If the Lazie Phlegmaticke heare the right Chriſtian cry aloud to the ſleeper in ſecurity, *Awake thou that ſleepeſt, and*

ſtand vp from the dead; if hee ſee him painfull in ſtudie, abſtinent in faſting, not ſlothfull in ſeruice, but zealous to good workes, angry with Sinners, and reprouing them for their amendment, he accounts him a buſi-body, one that hates his owne quietneſſe, and (hee ſayth, as *Acts* 17.6.) Theſe men that haue turned the World vp-ſide downe, are come hither alſo.

Laſtly, your melancholy man he is angry alſo with the Communion of Saints, with the Phyſicians beeing among the ſicke, with the peace of the godly, if their Coates bee not all of one faſhion, or if one haue a duſt on his Coate, which the other hath not. He condemnes the ſpirituall man for being at Feaſts of Loue, for

for drinking a little Wine, though hee haue an infirmity in his ſtomacke, and hee is angry with any viſible glory of the viſible Church. If the true Chriſtian receiue any preferment, he holds him a *Demas*, and one that hath forſaken *Paul*, and hath imbraced the World: and if hee conuerſe with any that are leſſe hidebound then himſelfe, though perchance more honeſt, hee takes him for a Formaliſt and a Time-pleaſer. So the ſpirituall man ſcapes not his blowes neyther, and thus hee is beaten of all ſides.

But though this to many be a great diſheartning, to bee as *Ieremy*, a man againſt all men, and all men againſt him; yet to the Children of Wiſdome it is a Teſtimoniall and incou-

ragement. That is indeed true Wiſdome which is contrary to the corruption of all humours, and by reaſon of this contrariety is refuſed of all, both piping merily, and mourning doleſully. Carnall mirth hateth ſpirituall ſadneſſe, and carnall ſadneſſe hateth ſpirituall mirth, yet the wiſedome of of the Spirit is ſtill true Wiſedome, euen the Wiſedome of God, and is iuſtified ſtill both by the Father and the Children.

Therefore ſtand thou ſtrong in the path of the Spirit, and let this oppoſition on all ſides bee vnto thee a teſtimony and approbation, that thou art on no ſide, but in the midſt. Thy buſineſſe is to turne neyther to the right hand nor to the left; though terrours aſſayle thee

thee both on the right and on the left, keepe thou the narrow way of Verity, that leadeth to Eternity. Thou art going to Canaan, looke aſwell for vnkindneſſe of thy Couſin the Edomite, a ſeeming profeſſor, as of thy Enemy the prophane Amalakite. Thou artfighting a good fight for the Crowne of Righteouſneſſe, expect to be in perils, not only by Robbers, but in perils by falſe Brethren: the Crowne when it comes will pay for all.

Laſtly, I note one Combate of the fleſh, yet ſeeming to bee of the Spirit, and that is the Combate betweene Zeale and Diſcretion. A Combate, I confeſſe, which I grieue to ſpeake of, for it is the falling out of Brethren, or rather of Man

Man and Wife. I had much rather to contemplate how bleſſed is the Marriage and vnity of theſe two, and how faire and beautifull is their iſſue. Surely the fruits of this Vnion are farre more glorious then the Apples of Gold with Pictures of Siluer. For it is the abſoluteneſſe of each holy Worke, when it is faſhioned by the Zeale of Diſcretion. Such workes are excellent both in matter and forme, and ſo they are both good and reaſonable.

But on the other ſide, how lamentable are the defects in eyther, when Zeale wants Diſcretion, or Diſcretion wanteth Zeale. Where Zeale wants, Diſcretion can neuer doe a good Worke for the matter of it is naught, where Diſ-

Diſcretion wants, a good Worke is neuer well done, for the manner of it is naught. And then againe how lamentable are the Warres which proceed from theſe defects? Where Diſcretion abounds, but Zeale is defectiue, there order is commonly the chiefe obiect; calmeneſſe, quietneſſe, and outward proſperity are chiefly regarded.

But on the other ſide, true Zeale is ſometime condemned of buſineſſe, of tartneſſe, of giddineſſe, and the Prophet is demanded, who hath made him a Counſellor? But if Diſcretion fight againſt true and ſanctified Zeale, let it know that it fights againſt the Spirit of God, and then let *Gamaliel* diſſwade him from being found a fighter againſt God;

God; yea, let Wiſdome beare with ſmaller Indiſcretions, if accompanyed with the true Zeale of Sanctification, for God giues his Graces many times to the weake, and by weake and contemptible Inſtruments we know that God ſheweth his owne ſtrength; by their weakneſſe caſting downe the ſtrong holds of the fleſh, and ſetting vp his glorious Kingdome. And when wee come into the Kingdome of God, and ſee what great returne of Soules and good Workes ſome weake Saints haue made, it ſhall bee no griefe of heart to the men of Wiſedome, that they haue winked at ſome leſſer indiſcretions and infirmities.

Yet on the other ſide there grow ſometimes intolerable in-

inconueniences, where Zeale abounds and Diſcretion is much defectiue. For by ſuch, holineſſe is altogether propoſed, but the fitting & ſhaping of things beſt to effect that holineſſe is not well conceiued. Good things are not done with the beſt aduantage, but loſe part of their goodneſſe for want of good handling. Zeale without diſcretion is but a wild kind of goodneſſe, and like a mettald horſe without a bridle, it carries the Rider into wayes that are out of the way, and makes him runne againſt all that are in his way. And to take a view of it in ſome particulars, I firſt obſeru, that it is vnreaſonable, and full of extremity by following reaſon beyond reaſon. It is iuſt ouer-much, and knoweth not

not the right bounds of Right and Trueth, but with *Peter* when the feet only ſhould be waſhed, it will haue the head waſhed alſo. It ſtrayneth after things beyond poſſibility and fitneſſe, and if perchance the things be good in their matter which it aymeth at, it doth it in too violent a manner, and not proportionably to the value or weight of the things. There are ſome things which ought to bee done, and other things that ſhould not bee left vndone, and as wee ſee ſome oddes betweene Cummin and Righteouſneſſe, ſo we ſee ods in Chriſts inioyning them. But inconſiderate Zeale knowing that the paying of Cummin ſhould not bee left vndone, with an equall heat ſometimes proſecutes both that & Righ-

teouſneſſe;

teouſneſſe; yea with a great heat purſues a ſmall Trueth, and a greater Truth with leſſe heat. Such was the Zeale of the Phariſes, whom Chriſt therefore iuſtly taxed as ſtrayners of Gnats and ſwallowers of Camels. And I wiſh there were none now-adayes that are vehemently hote againſt ſmall matters of forme, and cold euen to death in Couetouſneſſe, Pride, Extortion & Oppreſſion. And to goe on a little farther after theſe that go on too farre, we ſhall find that they follow little Truthes at too vnreaſonable expences. Marke we the Law of God in his ten Words, marke wee the Goſpell of Chriſt Ieſus, the Epiſtles of his Apoſtles, and wee ſhall find Loue to bee the Soule of the Law, the new Com-

Commandement (by excellence) of the Goſpell, the ſpeciall charge of all the Epiſtles. *Aboue all things put on Loue; there abide theſe three, Faith, Hope, and Loue, and the chiefeſt of theſe is Loue.* Loue is the bond of perfectneſſe, it is the moſt excellent way, it goes into heauen with vs, and there it teſtifies for vs (as *Iohn* ſaith) that wee were the Children of God on earth.

Now if this be the moſt excellent thing, if it be to be put on aboue all things, and is not to bee put off when all things elſe ſhall bee taken from vs, how is this precious Iewell raſhly vndervalued, and too often put off by inconſiderate Zeale? In the difference of ſmall Truth, you ſhal ſee Loue throwne aſide, like a Cloke

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by one that goes to wraſtling, and (as betweene beaſts, whom I am aſhamed to name in a cõpariſon with Chriſtians) a little bone cauſeth great and gaping wounds. I deny not but all Truth is valuable, but all Truth is not equally valuable with Loue, but Loue is to bee maintayned, euen with thoſe in whom ſome Truths are defectiue, and ſome ſuch defects of Truth are to be tolerated, where they cannot be amended but with the breach of Loue. I ſpeake not God knowes, but with a deſire that Truth were perfectly embraced, but I giue aduice in that caſe where leſſer Truths are remedileſly vnreceiued. And in this caſe I ſay, that this moſt excellent Loue is not to bee ſold for the buying of ſuch little

little Trueths, neyther may wee looſe a thing abſolutely neceſſary to Saluation, for things not ſo abſolutely neceſſary. There is a Trueth of the foundation, euen a fundamentall Trueth that is neceſſary to Saluation; a Trueth by the beliefe whereof we are faſtned into Chriſt Ieſus, and whoſoeuer denyes this Truth, is without the compaſſe of that Loue which is due to the ſonnes of God. But whoſoeuer holdeth this fundamentall Trueth, and is thereby become a member of Chriſt Ieſus, Loue is due to that man, euen the Loue of a ſonne of God, and doe not thou dare to hate him whom Chriſt loueth. Though by infirmitie of iudgement hee deny ſome leſſer Trueth, or by weakneſſe of

of humane nature fall into ſome ſmall offences, cut not thy ſelfe off from him, for if thou doe, thou canſt not cut him off from Chriſt, but thou cutteſt thy ſelfe off from him who is one with Chriſt. Therfore beware of this cutting and conciſion, for where Loue wants, it hurts the man moſt where it wanteth, and not the man toward whom it is wanting; for where Loue is abſent, there Chriſt is not preſent: if Faith worke not downward in our hearts by Loue, it workes not vpward into vnion with our Head Chriſt Ieſus. Let not Zeale therefore buy Truth at too deere a rate; but let it be equally earneſt for the maintayning of Loue and Trueth. *What God hath put together, let no man put aſunder.*

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ler. Wee are commanded to follow the Trueth in Loue, and therefore woe be to them that diuide the following of the Trueth from Loue, yea follow the Trueth in malice and hatred. The Law was abrogated, yet *Paul* would not haue the ceſſation vrged with violence and rigour; yea hee tells the iudgers and condemners, *What are they that iudge*, and of the iudged hee ſayth, *Hee ſhall bee holden vp, for God is able to make him ſtand.* The different decency of haire is iuſtly recommended by *Paul* to different ſexes, yet if any man will be contentious herein, he will not ioyne battaile with him, but tells him, that neyther hee nor the Churches of God haue any ſuch Cuſtome as Contention.

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I with wee could truely say so too; and that the fight begun about Easter, euen Loue lost for a holiday, were not now renewed in the like kinde, though on other occasions. But I desire the saints of God seriously to consider this, That if the Church of God haue no such custome as Contention, how can they that haue such a custome as Contention, be the Church of God? Let the Zealous consider, that the kindly heat of the fire of the Spirit is Loue, and not Contention; but if this heat grow contentious, it ceaseth to bee Spirituall. Wine is no longer wine, but vineger; when it hath lost his comfortable and sprightly heat, and hath fret it selfe into sowrenesse and tartnesse. And surely the heat & Zeale which

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is degenerated from edifying and comfortable charity, into oppoſition, biting, and iudging, is no longer the heat of the Spirit, but a rage of the Fleſh. A Second marke of indiſcreet Zeale is, that it is vnſeaſonable, and full of confuſion. It will haue perfection to be the fruit of a moment, and it will not ſtay for ſeaſons and occaſions. The Phariſes would haue the old bottles preſently filled with new wine, and the Children of the wedding to faſt while the Bridegroome was with them. If they would haue ſtayd vntill the bottles had beene renewed, or the Bridegroome had beene departed, their Zeale had beene approoueable, whereas now it was vnſeaſonable. In many caſes wee are aduiſed to beare

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euill men patiently, and not to breake out into a fury, if at ſuch times as wee would, they cannot breake the ſnares of the Deuill; but our patience is to expect if at any time God will that they may eſcape. Many there are that are impatient of euill men, and driue them away by terrour and deſpight, if they be not preſently conuerted; yet it directly breakes this precept, and ſhewes that they would bee maſters and authours of mens ſaluation, and not waiters vpon God, that only giues the increaſe. When they haue ſpoken, it muſt be done, whereas it ſhall not be done vntill God ſpeake. What if God will haue him called at the twelfth houre, wilt thou damne him if hee be not conuerted at the

ninth houre; waite thou on Gods leaſure, for God will not waite on thy pleaſure: he may ſaue him at laſt, if thou driue him not from hearing, by thy fierceneſſe; and if thou doe ſo, thou edifieſt to Hell, and art not Gods but Satans Miniſter.

Againe, others are vnſeaſonable, in not being as wiſe Fiſhers for Soules, as men are for Fiſhes. They ſeeke not with *Paul* to catch them by craft, neither ſtriue ſo farre to pleaſe, as pleaſing may bee an aduancement of profiting. Yea, there is a delight taken ſometimes in falling right ouerthwart an errour, or infirmity, & ſo a boyſterous wind makes the man hold his cloke the faſter, which a warme ſunblaſt would haue gently perſwaded

waded from his backe. It is not amiſſe to ground the perſwaſions of things not beleeued, on things beleeued; of duties vnpractiſed, on duties practiſed; and reproofes of faults, on commendations of vertues. *Paul* telling King *Agrippa* hee beleeued the Prophets, had wonne him almoſt to bee a Chriſtian; and when he meanes to chide the Corinthians, as in ſome points Carnall and not Spirituall, he beginnes his Epiſtle with the title of Saints, and thankes to God that they were rich in vtterance and knowledge. And ſince we haue fallen into mention of *Pauls* behauiour to *Agrippa*, by that and other ſuch examples may wee learne the comelineſſe of diſcreet admonition, and the ragged harſh-

neſſe of indiſcretion. *Agrippa* before *Paul* ſpake with him was much leſſe then a Chriſtian, for hee was but almoſt a Chriſtian when hee had done with him. Yet *Paul* doth not call him Vnbeleeuer, but takes hold on that beliefe which he gaue to the Iewiſh Religion, by that to bring him to the Chriſtian. *Dauid* ſhed the bloud of *Vrias*, but *Nathan* did not call him Murderer, but firſt gayned his own iudgment from him, and ſet it againſt himſelfe. He tooke *Dauid* by craft, and *Nathan* did not at firſt condemne him, before hee had ſet *Dauid* againſt *Dauid*, and made him to pronounce ſentence vpon himſelfe. Saint *Ambroſe* admoniſheth *Theodoſius* of his cruell execution of the Theſſalonians,

nians, but he doth it with ſuch reuerence to his perſon, with ſuch expreſſion of Loue, and meere ſeeking of his Saluation, That a moſt valiant Emperour could not but receiue patiently the Spirituall bonds wherewith hee tyed him below, that hee might take a courſe to free himſelfe aboue. No doubt but the like occaſions may ſtill befall, and Princes may neede Admonition, and why ſhould they not haue them if they neede them? for elſe were they more miſerable then common men, and *Salomons* woe were eſpecially vpon them, becauſe when they fall, there were none to helpe them vp. But it being granted that they may fall, and that falling they are to be rayſed by Admonition: Let the

matter of the Admonition be fitted to the Fault (be it Murder, Adulterie, vnhallowing of Gods name, &c.) but let the manner bee framed to the beſt aduantage of preuayling, which generally is with a regard to the dignity of the perſon, and the remaynder of his Vertues. Let it appeare, that that which ſpeakes is Loue, and that for which it ſpeakes is Saluation, and how can any heart, if it haue goodneſſe in any proportion to greatneſſe, ſhut it ſelfe againſt Loue, bringing with it Saluation? I doubt not but there are certaine fiery Spirits, that like no example but that of the Prophet, *See how this Murderers ſonne hath ſent to take away my head:* but they know not that one kind of Spirit fits not all

all perſons, times, and occaſi-ons; but they ought to know, That is the beſt Spirit which fits beſt with theſe particulars, and is moſt likely to effect that good which it intends. The others doe but driue away the birds with noyſe, which they pretend to take with nets. This Art of Admonition is moſt excellently deſcribed by *Gregorie* the Great, in his Morals vpon *Iob*, *lib.* 12. *cap.* 3. and vpon *Ezekiel*, *libr.* 1. *homil.* 11.

And now let vs goe downe from the top of mankind to the bottome, and there ſee how ordinary men may bee diſcreetly diſſwaded from ordinary ſinnes. For example, If you would get Vſury from a man, I thinke it not beſt to flye ſuddenly into his face

with the cudgell of Damnation, for that may make him ſtand vpon his guard, and fall to the defence of his ſinne; but deale with him vpon confeſſed grounds, and on thoſe build that which is not confeſſed. Tell him at firſt that which hee cannot denie, that men muſt all liue one by another, and that for one man to fret out all others, and to liue by himſelfe, is inhumane. That Charity in one ſight regards the benefit of another, with her owne. That in Vſury, vſually the benefit goes moſt, if not all, of one ſide, yea ſometimes the benefit of the one riſeth out of the loſſe of the other. Now where theſe things are, there ſuch lending is the cauſe of fretting and vndoing. So it remaynes they muſt eyther

ther grant what they first denyed, that men may fret and vndoe one another, or else they must condemne their lending which is so fretfull and iniurious.

In briefe, let vs first worke vpon mens Iudgements by informing them, and not presently at the first sight flye on their wills and affections, to racke and force them.

Againe, where there are great and little faults to bee amended, let vs not bee more busie for the little then the great, nor equally importune an amendment of all together. For verily I beleeue, good occasions of Reformation haue beene lost, because too many faults haue beene brought together to amendment, yea little and doubtfull faults, and

ſuch as might be healed with a good conſtruction, haue beene brought in equally vpon the File with thoſe of greater mo ment. And what doth this courſe doe, but magnifie the tediouſneſſe of the worke, and increaſe the difficulty of it? What doth it but bring this anſwere to vſe, That changes are dangerous, and euills well ſetled, are better then much vnſetling by much amending? What doth it but bring a doubt that nothing will ſatiſfie, ſince faults ſeeme more to be ſought then found? But I wiſh that alwaies there might bee an aduiſed and temperate demand in matters of Reformation, and though it bee vnaduiſedly demanded, yet there may be giuen a iuſt and ſolide anſwere, and ſuch as might re

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gard to pleaſe God by maynrayning the purity of his Spouſe the Church, rather then to ſatisfie or vnſatisfie the indiſcretions of men. Let Gods cauſe euer be maintayned, whether propoſed or oppoſed by our owne enemies.

A third fault of indiſcreet Zeale is, That it is cenſorious, and paſſeth eaſily into condemnation both of things & perſons. Not to ſpeake of indifferent things, too often cenſured, I ſay ſome men, and ſome matters, are condemned eyther not heard or not vnderſtood; and yet the Heathen Romanes vſed not to condemne any before hearing, and much more wee that are Chriſtians ought to know thoſe things whereof wee affirme.

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There are heights of Diſpenſation, which meane vnderſtandings reach not vnto, and yet for ſuch ſometimes they deſpiſe dominion, and ſpeake euill of Dignities; Chriſt is cenſured for being among the ſicke, yet a Phyſician; for the waſte of a precious Oyntment, yet going to buriall. So the blame which belongs to their owne incapacity, they caſt on that which deſerueth commendation; and that which is in it ſelfe good, is by them called euill, only becauſe they are not wiſe enough to ſee the goodneſſe of it.

Againe, there are many good actions of good men, that by cenſorious Zeale are taxed as euill, and yet are only knowne in ſome out-ſide of probabi-

lity,

lity, but the inside (wherein the life of the action lyes) is not knowne. The Iewes were in a rage with *Peter* for going to the Gentiles, yet when the cause was knowne, his fault was found to bee a Vertue. The Reubenites, Gadites, and halfe Tribe of *Manasseth*, were indicted of Apostasie for building an Altar: but that which was thought to bee Apostasie, was indeed a memoriall and meanes of cleauing to the true God.

Wherefore let vs not be hastie to iudge according to apparances, but let vs take time to iudge righteous Iudgements. For if thou iudge another rashly and falsly, GOD shall iudge both him and thee truly: He shall iudge ouer the matter againe, and shall acquit

quite him whome thou condemneſt, and ſhall comdemne thee for condemning him. So thy iudgement of another ſhall returne vpon thy ſelfe. And ſurely in this point, Let euery good Conſcience comfort it ſelfe in it ſelfe, and paſſe little to be iudged by another, in that which another knowes not; for thou ſtandeſt to the ſudgement Seat of the Higheſt Wiſdome and Mercie; and not to the Barre of humane Ignorance or Malice.

Fourthly, indiſcreet zeale is often in the fleſh when it thinkes it is in the Spirit, yet will not beleeue it, and ſo will not be cured.

Firſt, I noted, that by following heate to farre, it outgoeth the Spirit, and runs out into the fleſh. And now I obſerue

ſerue, that it being gotten into the fleſh, it ſtill beleeues it ſelfe to be ſpirituall, and ſo in ſteed of retyring it fortifies it ſelfe there. Hence it comes, that many fleſhly contentions are mayntayned by Scriptures, yea, Sermons and Scriptures are fitted to paſſions, not paſſions to Scriptures. So fleſh and bloud fights carnally with ſpirituall Weapons; yea, which is fearefull, turnes ſpirituall Weapons into carnall. Malice ſometime rayleth in Scripture Phraſes, and beateth his Enemies with Diuinity; and thinkes it may ſpeake what it will, ſo it bee in the words of Scripture; if it haue a ſeeming oppoſition of vice, it cares not how angry it bee, though indeed Pamphlets of that kind be no other then Libels,

bels, and Sermons then *Philippickes*. Yet this abuſe of Diuinitie ſhall bee maintayned by Diuinitie, and ſo ſhe is miſerably forced to iuſtifie and continue her owne wrongs. But let *Baal* plead for himſelfe, let not God be forced to ſpeake for *Baal*, nor the Spirit for the fleſh; Adde not ſinne vnto ſinne.

It is a ſinne great enough, to come out of the Spirit into the fleſh, and to turne the buſines of God into a Quarrell with men: doe not adde this other ſinne of abuſing the ſpirituall Word vnto the mayntenance of thy fleſhly contentions; ſo by the Spirit to fight the battayles of his Enemy the fleſh.

But to draw to a Concluſion, Let all true Chriſtians ſtriue, that their Workes bee the

the true Iſſues of Zeale, marryed with Diſcretion, for ſuch Workes are the acceptable Salt and ſauoury Sacrifices of Wiſe-men, and not the lothſome Sacrifices of Fooles. Let them know, that the fire of the Spirit, the Mother of all true Zeale, hath light in it aſwell as heate, and the heate ſhould follow the light, and not goe before it; otherwiſe if the heate goe before the light, or without it, it may ſet on fire, where it ſhould but warme, and ſo may breed a Confuſion, whereas the buſineſſe of it is edification. Let vs by ioyning the wiſdome of Serpents with the innocencie of Doues, become thoſe excellent and perfect Stewards whom the Lord commends both for being wiſe and faithfull

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full, whoſe faithfulneſſe giues meate to the Seruants, and whoſe Wiſedome doth it in ſeaſon; euen in fitneſſe of manner, meaſure, and order. And farre bee it from any ſound Chriſtian to put a Diuorce betweene that incomparable payre, whoſe Marriage was in Heauen; Zeale and Diſcretion: or to thinke, that one alone of them can bee a ſufficient Parent of good Workes. Much leſſe let any man, if hee find theſe ſeparated by wretched Diuiſion, ſeeke to bring them together in a more wretched Contention. The parting of ſo louely a couple is lamentable; but a malicious meeting of them is far more dolful. For by their own good nature they incline to loue and vnity, and therefore curſed is that Malice,

lice, that changeth into Enmity the moſt excellent Vnity. Hee that ſets Vertues by the eares, is as he that ſets Brethren by the eares; yea, as one that makes Quarrels betweene Men and their Wiues. Surely if the Peace-makers be bleſſed being the Children of the moſt High, then ſuch Quarrel-makers bee accurſed, and are the Children of the Loweſt; euen the moſt infernall ſpirit.

To conclude, Let vs as the new borne ſonnes of the Spirit, lay aſide all Maliciouſneſſe, and luſt of Contention, which are the vices of the old man, and expreſſe the true Vertues of a godly Nature, receiued with the new man, euen Charity, Peace and Vnity. Let not the difference of Education or Complexion, or the vnkind-

kindly oppoſition of Zeale & Diſcretion, bee powerfull to a ſeparation, where the Vnity of one and the ſame Spirit hath made a coniunction. But let the Spirit bee more followed, leading vs to loue, then the fleſh prouoking to hatred. And ſurely if wee bee not in loue, wee are not in the Spirit: for whoſoeuer is in the Spirit is in loue, yea, hee is in loue with loue. And as loue is commended by the Author of it, which is the Spirit, ſo it is alſo prayſed by the excellent fruit of it, called Edification; for by loue the members of Chriſt cheriſh each other, and by that cheriſhing increaſe in their growth. Beſides, as Sion inwardly proſpereth by loue, ſo by the loue of Sion, Babylon decayeth. For the more Loue and

and Vnity in Sion, the more ſtrength, & the more ſtrength in Sion, the more terror, yea, the more ruin of Babylõ. Whẽ the Banners are brought into the Vnion of an Army, then they are terrible, *(Cant. 6.)* And when Iſrael ioynes together in the Vnity of a Shoute, then are the wals of Iericho moſt neere to their Downfall.

CYPRIAN. *de Vnitate Eccleſiæ.*

Pacificos eſſe oportet Dei filios, corde mites, ſermone ſimplices, affectione concordes, fideliter ſibi vnanimitatis nexibus coherentes. Et poſt,

Erant perſeuerantes omnes vnanimes in oratione: & ideo effica-

efficacibus precibus orabant, ideo impetrare cum fiducia poterant, quodcumque de Domini misericordia postularunt.

(***)

FINIS.

"ous, F.